

The Baptist Record

"THY KINGDOM COME"

OLD SERIES, VOL. XXXIX.

JACKSON, MISSISSIPPI, JUNE 14, 1917.

NEW SERIES, VOL. XIX, NO. 24.

June 24th is Christian Education Day in the Sunday Schools.

Evangelist J. B. DeGarmo is to assist Pastor I. P. Trotter in a meeting at Shaw, beginning Sunday.

Rev. D. R. Grantham has been teaching at Anding, but his desire is to preach. He could help in meetings.

Secretary Daniels says there is a spy or traitor in the navy, or certain orders could have never gotten to the outside.

The First church during the ten years' pastorate of Dr. Shipman, has received over 1,000 members and given over \$100,000.

One of our contemporaries passes around the congratulations that we will be spared nominating speeches at the next two sessions of the Southern Baptist Convention.

Clarke College is fortunate to secure Rev. J. R. Hitt as professor of mathematics and science. This has been his specialty and he has demonstrated remarkable capacity by his work in this line.

Last Wednesday the revival meeting began at Hernando. Pastor H. B. Price asks the brethren to remember them in prayer. Rev. W. H. Morgan will preach and Rev. O. P. Estes will lead the singing.

Two sons and a daughter of Prof. J. T. Wallace, of Clinton, are to help in the music in the meeting at Fayette where Dr. M. O. Patterson is pastor. J. T., Jr., Miss Nell and Fred are making good use of their musical training.

The Belzoni church passed most appreciative resolutions about the retiring pastor, Rev. S. G. Pope, and his wife. Our policy forbids the publishing of resolutions about retiring pastors, or there would be much of this good literature at least printed.

Dr. Melvin, the education secretary of Mississippi Presbyterians, preached two soul-feeding sermons at Clinton Sunday, the usual congregation being increased by the teachers attending the summer normal. Pastor Wall was absent assisting Dr. Patterson in a meeting at Monticello.

The editor of the Word and Way, Dr. S. M. Brown, believes in giving honor where it is due. This is the way he says it: "Editor R. K. Malden is on a little jaunt through Southern Missouri, while the other editor puts his nose on the grindstone for a few days. If any 'marked improvement' appears in the general tone and content of the paper, the credit will be due to the stenographer, who does most of the work anyway."

Texas and Kentucky seem to be having trouble in their State universities. It is all apparently a matter of politics. In Texas the governor is intent on putting everybody out that didn't vote for him, according to some press reports. In Kentucky, it takes the form of charges against the character of some of the instructors. It has been a difficult task in Mississippi to eliminate politics from some of our State institutions, but we manage to keep them going. In Texas it is thought the State university will be closed temporarily.

It is necessary to read a sentence through in the Bible to interpret it properly. Many endeavor to comfort themselves and others by quoting from II Cor. 4:17, "For our light affliction, which is for the moment worketh for us more and more exceedingly an eternal weight of glory." But it is not an unqualified statement. It is only true if we can fulfill the rest of the sentence, namely, "while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal." Spiritual enrichment even by suffering can come only to those whose minds are directed to spiritual things. To those who have their hearts set on worldly things, afflictions may serve only to harden. Just as spiritual things are interpreted to spiritual men (I Cor. 3:13, margin of Am. Revision), so spiritual results are attained under discipline only by spiritual men, to those who look for and desire spiritual growth.

Didn't see it till somebody called attention to it; but then it is plain enough. The centurion who sent to ask Jesus to heal his servant did not say, "I am a man with authority," but he said, "I am a man under authority." Only by submitting to authority can we exercise authority. It is an all-pervasive principle. Only by obeying the laws of nature can we employ the forces of nature in our service. Only by obedience to the God of all grace can we have power with Him to use in blessing and serving others. Obedience gives dominion. Of Jesus it was said, "He humbled himself, becoming obedient * * wherefore God highly exalted Him and gave Him the name which is above every name. Would you command? Then learn to obey. Would you be a king? Become a servant. He that would be greatest among you, let him be a slave.

England's prime minister, Lloyd George, has had many hard problems to meet since he became a member of the Cabinet, but hardly any more complex and irritating than the present Irish question of home rule. Many people at a distance seem to think it can be settled out of hand. But not all of Ireland wishes home rule and those who wish it are not willing that the counties who don't shall be permitted to have their own home rule, that is be not included in an Irish government. It is not a question with one side to it only. It is largely a religious difference. Catholic Ireland wishes to control Protestant Ireland, which though smaller in size is proportionately much more advanced in education and wealth.

The making of a republic is not the simplest matter in the world. It takes men of great minds, of unselfish devotion to the common good, knowledge of the people's needs and the way to meet them. It usually costs a fearful ordeal of suffering. China and Russia are now feeling their way toward the light with many difficulties. We hope they may come out in great strength and peace.

We appreciate a copy of "The Life of Rev. Walter Ellis Powers," by Rev. A. N. White. It is the life of a man who was longer identified with the work of Kentucky Baptists than almost any other man has been. The author is a Mississippian who has spent forty years in Kentucky and writes with full knowledge and sympathy and with splendid literary qualifications. The book sells for \$1.00, and is well gotten up.

If there is good news about your field, send it to The Record.

Rev. W. Y. Quisenberry leads a campaign in Virginia to secure \$100,000 for Fork Union Academy.

Pastor R. A. Kimbrough reports fifteen conversions at the regular service at the First church, Vicksburg, Sunday.

Yazoo City church has called to its pastorate Rev. T. W. Green, of Immanuel church, Hattiesburg. He's in a deep study.

The biennial convention of the Anti-Saloon League will be held in Washington, December 11-19. Special trains will be run from dry states.

Dr. T. J. Shipman is spending a part of his vacation in Richmond, in the effort to recover his health, and Evangelist E. S. P'Pool is supplying for the First church, Meridian.

Pastor L. S. Cole preached in his own meeting at Rosedale, having B. W. Hudson to conduct the singing. The church was unified and strengthened, promising support and co-operation for the future.

Rev. D. W. Moulder field a meeting for several days at Smith's school house, near Lula church, last week. Crowds attended, and many were converted. Brother Moulder thinks a Baptist church could easily be organized there.

Dr. J. W. Gillon, first of Mississippi, but now mission secretary in Tennessee, has been elected president of Carson and Newman College, the Baptist co-educational institution of East Tennessee. If he accepts, the college will take on new life.

Aren't we fortunate in always having something to "discuss?" We have worn out the subject of consolidation and now for a year the Southern Baptists can talk about the women, whether we are going to admit them to the convention as messengers.

In several states the number of Negroes who were registered June 5th as subject to draft in the army exceeds the number of white men, and a smaller number of them claimed exemption. The registration was successfully carried out and the draft for the army will soon be made.

The meeting at Bowmar avenue, Vicksburg, in which Evangelist J. W. Hickerson assisted Pastor Metts, resulted in forty-five additions to the church, twenty-five by baptism. This is a great meeting in Vicksburg, many of those uniting with the church being mature men. Brother Hickerson begins a meeting at Iuka Sunday.

On the fourth Sunday in May the church at Waynesboro was dedicated, the sermon being preached by Dr. B. D. Gray. At night he preached at Shubuta to the largest crowd possibly ever assembled in the church. Here he is among his own people and not without honor, having been reared in Wayne county, where many of his relatives still reside.

The meeting at Rich with Brother H. L. Martin, of Indianola, doing the preaching, proved a blessing to the whole people. The church's spiritual life was greatly deepened, souls were converted and resolutions for more usefulness in His service were made.

CHRISTIANIZE THE SOUTH.

W. J. Glothlin, D.D., Louisville, Ky.

(Notes of an address on Home Missions delivered before Southern Baptist Convention at New Orleans, May 18th, 1917, and requested for publication by vote of the body.)

The importance of Home Missions may be considered from two standpoints. The South can be regarded as a field for Christian work and its importance studied from that standpoint, or it can be considered as a force for the evangelization of the world and the consequent importance of its evangelization studied from that standpoint. It is my desire to consider it from both standpoints.

First, then, let us consider the fact that the South is still a mission field and appeals to us mightily by its own needs. All the old reasons which we have been advancing for years for pressing Home Mission work are still urgently operative. We have the great problems of the city and its evangelization, problems which are growing more acute as the cities increase in size and number and in complexity of life. We have the mountain people still backward and in need of assistance, especially along educational lines,—assistance which we are striving to render them by the mountain schools. We have the negroes here in great numbers, and just now specially in need of the steadying hand of their white brothers because of some disorganization in their religious life. We have the foreigners—Italians, Cubans, Mexicans and others—flowing into our territory over at least three of our borders. We have Cuba and the Canal Zone, both in need of evangelization. We must not lose sight of the appeal of these older needs which we have been stressing for years in the past.

But there are at this moment certain new and powerful motives which we should now recognize. First among these I call attention to the fact that the entire world, including our own nation and the South, are in a mighty ferment. Old prejudices, social divisions and economic crystallizations are being dissolved, and a new social order is in the making.

Now, such a period as this is also a renewed opportunity for the preaching of a pure gospel for the Baptists and their peculiar type of work. Men are forced back upon fundamentals, the great realities of life and death. They get away from the conventional bonds that ordinarily restrain and enervate them. They are ready to consider the gospel as we Baptists preach it, as at no other time.

This is proven absolutely by our history. The first great period of Baptist expansion in North America was amid the stirring times of the Revolutionary War, when the whole social order was in a ferment to its deepest depths. Another great period was just after the Civil War. The same characteristics can be seen in the history of England, where every great upheaval of every kind has been a new opportunity for us Baptists. This ferment is now giving us such an opportunity in our Southland as we have not had since the Civil War and are not likely to

have again soon. It ought to be seized with every ounce of spiritual and moral power which we can command. Now is the time to preach the gospel to our own people. Classes that we have never reached can be reached now.

Again the gathering of hosts of our young men into training camps for officers and privates is a supreme opportunity. The finest, most splendid young men of the land are striving together to enter new relations and take up unwonted tasks. Many men now in this convention have seen their boys march away within the last few days. These young men will be separated for the first time, many of them, from their homes and the social restraints which they have always had thrown about them. They will be subject to temptations as never before—temptations to low living, to irreligion, to profanity and blasphemy, to drinking. They will also be thinking of home and the ties that have bound them, the loves that have shielded them, and their lives will need strengthening, their hearts will be tender. We ought to provide mightily through the Home Board for the preaching of the gospel in all these great camps. Let our ablest preachers with souls afire be sent to these camps.

Again we are in the melting pot. The various, diverse and more or less conflicting elements of our country are being fused into a new whole. Since the war began, nearly three years ago, we have heard much of the hyphenates. They have sometimes talked loudly and blatantly; threats have not been wanting. Since we have actually entered the war, we have scarcely heard a whisper. And it is not altogether because they are afraid, perhaps not mainly because they are afraid; but because they are forced by the war to choose between the old "fatherland" and the new, and they have chosen the new. Henceforth they are to be really a part of the nation. The fires of this war are certain to fuse together great diverse elements of population, which might have remained apart for years to come.

Now, the question before us is, Shall the gospel of Jesus Christ be one of the main ingredients of this new social order? The Southern Baptists must, in predominant measure, answer this question for the South. We are the predominant religious element in the life of the South. Upon us must rest the chief responsibility for the religious faith and thinking of the South. If the South remains religious, we Baptists must make it so. If it fails in its moral and religious life, the chief responsibility for that failure must fall upon the Baptists. What are we going to answer? Will this great opportunity for evangelizing and saving our own country, our own beloved Southland, be properly utilized or forever lost?

Home Missions must, in a large measure, answer, and this year is the acceptable year of the Lord in which to give the answer.

But the South is not alone a mission field. It is also a force in the world's life, and it must be thoroughly Christianized in order to fill its place in that life. Today this is one of the mightiest appeals for the prosecution of Home Mission work. I believe in Home

Missions mightily because the Foreign Mission opportunity is without a parallel. There are many things in the world situation which call upon us to Christianize our Southland now. Only a few of them can be set forth.

First among these I would mention THE INCREASING NATIONALIZING OF THE SOUTH. In the formation of the nation the South was predominant. But the course of our history gradually forced the South out of its supreme position and ultimately pressed it into something of a corner. We lost much of our sense of nationalism, much of our influence upon the national life. We developed a sectional consciousness.

That is now being rapidly changed. Today a Southern man sits in the White House. He is one of the greatest of our Presidents. When he speaks the nations listen. It was George Washington, a Southern man, who was the principal factor in the creation of the nation. It was Abraham Lincoln, a Southern man, who was the principal factor in preserving the unity of the nation. It is Woodrow Wilson, a Southern man, who will be the principal factor in using this nation for the emancipation of other nations. The man who guides the navy is a Southern man, and many of the nation's leaders in the Cabinet and in the two houses of Congress are Southern men.

The South is being rapidly nationalized,—its power is again felt leaping through every artery of the national body. Never again can we be pressed into a corner. Our influence must tell permanently upon the nation. What sort of influence shall it be? Will it be religiously negative, will it be ecclesiastical, or will it be the influence of a genuine gospel? Here again the Baptists of the South, as the predominant religious element of this region, must answer. Shall we Christianize the South that the South may help to Christianize the nation in its councils, in its actions, in its life? It is, I believe, not too much to say that the religious influence of the South upon the life of the nation will be determined chiefly by the religious character and efficiency of us Baptists; we must Christianize the South that the nation may be Christian.

The second great argument for Home Missions at this time is the increasing INTERNATIONALIZING OF THE NATION. The "father of our country" advised us to avoid entangling alliances, and for nearly a century we have almost religiously avoided all alliances with other governments. There has been a great fear at our hearts lest our entrance into the great stream of the world's life should jeopardize our existence, or at least our freedom and our institutions. But a mighty power like the United States cannot remain isolated. Whether we enter alliances with governments or not we are allied by common interests with all the lives of the world that we cannot escape.

Some time since, in one of the harbors of our nation, I saw a great ocean liner preparing for its voyage. The passengers were all aboard, the visitors had walked down the gang-plank, all connection with the shore was severed, and a number of tugs began

(Continued on page 7.)

When
fense
and
conflict
honorab
Preside
stop s
therefor

Resol
Northern
Cleveland
ing a m
tist chu
Preside
States
support
having
no bitt
express
Baptist
tions, a
to the
dedicat
cause.
or life,
the sac
ity as a
sity, th
racy an
against
right
their li
this, w
establis
and en
that sh
ble. In
extensi
belongi
whose
tion, ex
religiou
none in

Resol
our Go
to incre
waste o
relieve
fair to
us for
allow t
in the
stroy t
in addi
by the
petition
hibit t
distillin

Dear
you for
ner in v
ardizat
first pa
we had
need no
fess tha
osition
people,

RESOLUTIONS.

By Northern Baptists.

Whereas, Our country is at war in defense of humanity, liberty and democracy; and whereas, we were forced into this conflict despite the exhaustion of every honorable means by our peace loving President to save non-combatant life and stop savagery without resort to arms; therefore

Resolved, That we, delegates to the Northern Baptist Convention assembled in Cleveland, O., May 15-22, 1917, representing a million and a half members of Baptist churches, do solemnly pledge to the President and government of the United States our whole-hearted allegiance and support. Loving peace and abhorring war, having no selfish ends to seek, cherishing no bitterness or hatred toward any and expressing our brotherly sympathy for our Baptist brethren in all the belligerent nations, at the call of country, and in response to the dictates of our own consciences, we dedicate ourselves to our just and righteous cause. There are things dearer than peace or life, and for these we stand: To maintain the sacredness of treaties, honor and humanity as against the doctrine of military necessity, the freedom of the seas as against piracy and murder of innocents, democracy as against autocracy as essential to secure the right of all nations, great and small, to live their life in freedom and security. Beyond this, we war against war itself, seeking to establish as one of the bases of a righteous and enduring peace a federation of nations that shall make another world war impossible. In this struggle for the perpetuity and extension of democracy, Baptists, themselves belonging to a great religious democracy whose founders paid high price in persecution, exile and martyrdom to secure civil and religious liberty, will be found second to none in loyalty and devotion.

Resolved, That since we are asked by our Government to do everything possible to increase the production of and check the waste of foodstuffs, in order that we may relieve necessities abroad, we deem it only fair to demand of our allies who look to us for food supplies that they no longer allow the worse than waste of foodstuffs in the manufacture of the liquors that destroy the fighting capacity of their men in addition to consuming foodstuffs needed by their people. With this we join our petition to our own Government to prohibit the use of grain in the brewing or distilling of liquors.

THAT STANDARDIZATION.

Dear Brother Lipsey:—I want to thank you for the very candid and forceful manner in which you have dealt with the "standardization" folly to which you refer on the first page of the last Record. I thought that we had about reached a condition where one need not be surprised at anything, but I confess that I am astounded that any such proposition should be made by a body of Baptist people, or even suggested by any individual

claiming to be a Baptist. As I understand it the authority of the local church would be ignored, its responsibility evaded, and worse still, the Divine Call, by the Holy Spirit to the ministry is to be a secondary consideration if considered at all. There is in this as in many other things now "on tap" a marked tendency to belittle the personality and virtually deny the direct agency of the Spirit of God, both in His dealing with the church and the individual. I have been preaching more than forty years. During this long time I have met with many people. Some of them with strange notions. Sometimes with those who had very confused notions about the presence and power of the Spirit. They apparently knew but little about what the scriptures teach on the subject and seemed to care less. In all my observation of, and association with such people I have found that those who were unsound on this subject were unsound on every other, with which God's word deals. If he was lax here he was loose everywhere else. He might be highly cultured intellectually and socially, but religiously there was not a sound spot on him. I challenge the reader to observe it every time and everywhere. When you meet a man or an organization that claims to be Christian and at the same time ignores the teaching of God's Word about the guiding presence and power of His Blessed Spirit, that man or that organization is rotten, all over.

I repeat it, I want to thank you for the lick you gave this proposed innovation. I see that you very frequently strike at such departures from the truth. For the Lord's sake keep on at it. The loyal editors of our papers are the only people who can meet these matters. If they don't who will?

With best wishes, I am, yours sincerely,
L. E. HALL.

THE NEW ORLEANS TRAINING SCHOOL.

J. B. Gambrell.

The action taken by the Convention looking to the establishment of a training school in New Orleans is exceedingly hopeful. The need has been great for a long time. The Convention faced it, and took the right action. It was done heartily and unanimously.

This means a new era in the history of New Orleans Baptists. For a great while about enough has been done to keep the fires from going out entirely, but not enough to create a conflagration.

In the organization of the institution those charged with the matter should get the strongest man to be found to put at the head of it. He ought to be of the Pauline type, courageous, orthodox, evangelistic and tactful. A weak man or a mediocre man at the head of the institution will doom it to a lingering life.

Of course, the institution should be projected along the practical lines of Christianity, evangelism, sound doctrine, church building, education, and so on.

The institution is to be founded just when Baptists are getting a much better grip on the general situation throughout the State.—Baptist Standard.

The proposed training school, to be located in New Orleans, will prove a great blessing to the work of the Home Board among the foreigners in our Southern territory. Mexican, Cuban, French and Italian converts are multiplying, and many choice young men from all these nationalities are being called into the ministry. Not a few young women among them are offering themselves as missionaries. All alike need special training given in their own tongue. Without adequate training, representatives of all these nationalities are doing good work among their own people. The presentation of missionaries before the Convention was a revelation to hundreds of the best informed men and women among us. New Orleans is near the center of the Southern coast country, and the city and the State of Louisiana have a large foreign population. There is as good reason for giving these people the gospel as there is for preaching it in other papal fields, and there is as good reason for having a training school among them as for having such a school on other similar fields. The location of the training school in New Orleans will mean much for the Baptist cause in that city. Students will have ample opportunity for doing active mission work both in the city and in adjacent townships.—Christian Index.

QUERY BOX.

Will some one please explain the following:

1. Is it right for one member of a Baptist Church to commune with a member of another Baptist Church of the same faith and order? If so, under what conditions, if any.

2. Where a pastor is pastor of more than one church, is it right for him to commune with each?

Sincerely,
YOUNG PREACHER.

Answer: Orderly Church membership is the pre-requisite to the Lord's Supper, not kingdom relationship.

Respectfully,
JNO. THOMPSON.

A NEW BOOK BY EVANGELIST T. T. MARTIN.

About two years ago Evangelist T. T. Martin wrote a series of articles on "The New Testament Church" that were published in The Texas Baptist Standard and in The Western Recorder. Many requests have been made that they be published in book form. The book will be ready July 1st. The author has included in the book B. H. Carroll's great article on "The Church," and R. S. MacArthur's great article on "Why I Am a Baptist." The book will be issued in two editions; the cloth binding at 50 cts., the cheaper binding at 15 cts. for general distribution. The book may be ordered from The Baptist Record or from the author, Blue Mountain, Miss.

The Baptist Record

160 East Capitol St. Jackson, Mississippi

\$2.00 PER ANNUM.

PUBLISHED EVERY THURSDAY AT
JACKSON, MISSISSIPPI

— BY THE —
Mississippi Baptist Publishing Company

P. I. LIPSEY, Editor

PUBLICATION COMMISSION:

J. T. Christian, D. D., President; W. E. Farr,
I. P. Trotter, D. D., E. D. Solomon, W. H.
Morgan, Secretary.

Entered at the postoffice at Jackson, Miss.,
as second-class matter.

When your time is out, if you do not wish paper con-
tinued, drop us a card. It is expected that all arrearsages
will be paid before ordering paper stopped.

Obituary notices, whether direct, or in the form of res-
olutions, of 100 words, and marriage notices of 25 words,
inserted free; all over these amounts will cost one cent per
word, which must accompany the notice.

EDITORIAL.

HOW LONG WILL THE WAR LAST?

This is the question you are hearing every day, and nobody can give a categorical answer. All are anxious for it to end even when for us it seems just beginning; but not many are predicting an early conclusion. There is one way of answering it which involves two other conditions. It will be ended when the purpose of God is accomplished and when those who are fighting for a righteous purpose realize their dependence on God for the accomplishment of the purpose.

To fight for a good cause does not guarantee victory, though it is the greatest asset in the fight. There must be with this a surrender to the will of God whatever that may be and a sense of absolute dependence upon His will for victory. Many a preacher has learned that in a protracted meeting, even when he knows that his object is the best that can engage the efforts of man, the salvation of the lost, success is not certain and victory assured until he casts himself upon God alone for strength and grace to win. Many a time God waits till all the self-reliance, not to mention self-seeking are burnt out of us, and a passion for His glory and total reliance upon His undeserved mercy come to possess our souls and motive our efforts. What is true in a protracted meeting may be and perhaps will be true in this war. Those who go forth to battle even to make the world safe for democracy, to establish liberty and justice must wait at the altar until they are not merely sure of their motives, but also sure of the source of their strength.

President Wilson has called the people and keyed the purpose of this war to a high motive. It is not the lust of conquest, nor the hope of gain. It is not that we may enlarge our boundaries or exact toll of indemnity, but that law and liberty, righteousness and civilization may not perish from the earth. Along with this we must know that our strength is not in numbers or in wealth, not in equipment or size of guns, but in Him who is the God of Hosts. To this truth Israel is called again and again to listen throughout their history. It will hasten the end of the war if we can learn that "our strength com-

eth from Jehovah." May He save us from the humiliation of chastisement that sometimes is the only way to learn. The story of Jacob at Jabbok, of Gideon and his 300, of Jonathan and the Philistines and many others ought to teach us. "It is not by might nor by power, but by my spirit saith the Lord of hosts." "So then it is not of him that willeth, nor of him that runneth, but of God that hath mercy." We may have occasion to learn this before the war is over, and to remember it. Why not get it now?

The other condition to the conclusion of the war is that God's purpose in permitting it shall be accomplished. It is not for us to give in full all that purpose, nor to speak with final authority as to any of it. But there has long been the fear in many hearts that war would become a necessity to purge men from sin and ungodliness and bring them back to realize their need of God and their obligation to Him. Perhaps we cannot hasten very much the accomplishment of this purpose. The threat of war didn't accomplish it. Men went on their ways unmindful of Him. The certainty of war and the turning of all the energies of the people and the government to the prosecution of it have not yet accomplished the purpose. We are into it now and still men are encased in worldliness and indifference. How far shall it go; how much of suffering must come; how close to our own homes; how much of havoc must be wrought in our lives before men will hear the call of God to repentance? How long will the war last? Until God's voice is heard and regarded. Would it not be well for us to center our prayers and efforts on that that God may speed the day of peace?

WHO ARE LOST?

What sort of people go to hell? The Bible is very clear and specific in answer to this question. The answer might be gathered from other places, but for definiteness and specific information, the reader may confine himself for the present to the eighth verse of the twenty-first chapter of Revelation, "But for the fearful, and unbelieving, and abominable and murderers, and fornicators, and sorcerers, and idolaters, and all liars, their part shall be in the lake that burneth with fire and brimstone; which is the second death."

This fearful description of hell and the roll call of its victims occur in the very midst of the elaborate portrayal of heaven itself, to indicate the certain alternative of being saved or being lost. It is either to be admitted into heaven or to be cast into hell. What fits one for heaven excludes him from the possibility of hell. What unfits one for heaven makes hell inevitable. There is an itemized list of the classes who are lost, and they seem to be graded, going all the way from the fearful to the liars. Take them up one at a time to see plainly who they are.

First, John hears the voice call out "the fearful." These are the timid, the hesitating, those afraid to venture on the promise of God and the invitation of the gospel. They hear the truth, are moved by it, have a desire to be saved, are almost persuaded, but are afraid to risk their all on the word of God,

or are afraid for the future. They feel distrustful of themselves, and halt between two prospects. It is an anxious and dangerous time in one's life when trembling under conviction of the truth, the soul hangs in the balance until the opportunity is gone and he drops into the lake of fire. Indecision is a fatal blunder and the soul pays the cost of it in eternal destruction from the presence of the Lord. These people do not deny the truth of God's Word. Theoretically, they believe every letter of it, but practically they fail in the critical moment to put it to the test. Many who go to hell out of Christian communities probably come under this head. They are simply fearful.

The next company is closely related to the above. They are the "unbelieving." This covers a wide range and in a way includes all the rest. They are those who make the decision not to accept; they decline or refuse to commit themselves to God's word of grace. They come face to face with the truth and decide against it. There may be no outward indication of their decision. They may flatter themselves that nobody else knows what has gone on in their hearts. They certainly have not thoroughly weighed the irrevocable consequence of such a decision. There are no outward marks of it. But in their souls they have decided against the truth; it has been rejected. They come to question its truth and doubt its value. Doubt is easy after the rejection; it becomes their only solace and justification and they seek the refuge of lies in ceasing to believe in the gospel. Most unbelief is the consequence of rejecting the truth, and the rejection of the truth is not the consequence but the cause of infidelity. But be sure that a man does not escape hell by denying the truth; rather it is the way to hell. One does not blot out the sun by shutting his eyes nor make the world flat by denying that it is round. The unbelieving, whatever sincerity they claim or however loudly they proclaim their opinions, will end in the lake of fire.

The next spoken of are here classed as "abominable" or detestable. This seems a general designation of those who practice sin in any form. They are known as belonging to the class of ungodly and sinners, whose lives by being allied with iniquity and wrong doing become abominable in the sight of God and godly people. They may not yet have specialized in some form of sin, but it soon begins to appear as the following indictment shows. One of the first is murder. Men who fear not God, soon learn not to regard men or human life. Punishment is a deterrent against the crime of murder, but it will not cure or prevent the sin of murder. This sin arises from love of money or from sexual lust. The study of the criminal dockets will attest this. Either one will gender the spirit of murder though it may be at times prevented from carrying out its purpose. If the fear of punishment were removed the murder would appear. In one case detection is difficult and it is feared that the practice of murder goes on. The destruction of unborn children may not be punished in this world, but hell is certain to receive those who practice it. The church will not shield them and respectable society will not save

them.
will h
is a si
public
erecy.

Th
mer
Thoug
they s
party
ishmen
dignat
someth
of fire
ially c
stituti
and li
years

The
liars.
there
many
comm
more
life th
lie for
selves
dren o
of mar
end al
that b
is the

Bluc
Ashe
which
ern S
30 to
be con
discus
proble
social
of law
elers'
On acc
rates
mer e
ancé i
Congr
the M

Wed
at th
tized
a resul
of Bro
days
messag
He is t
in the
streng
acter o
effects

Dr.
addres
has be
conven
if they
ones, v
impres
the im
It was
balance

Dr.
British
soldier
in Jack
in the
for Y.
it and

them. These murderers, like all the rest, will have their place in the lake of fire. It is a sin hard to get at, and preachers dislike publicly to mention it, but all the arts of secrecy will not save the murderer from hell.

The next class mentioned is fornicators—men or women who live in uncleanness. Though they may hide their sin in secret, they shall be traced in letters of fire. The party sinned against usually thinks no punishment too severe. This is the sense of indignation against wrong done that reflects something of the lurid light from the lake of fire. Sorcery and idolatry are sins specially characteristic of heathenism, but superstition and covetousness are the lingering and lineal descendants even after a thousand years of Christian teaching.

The last designation of offenders is "all liars." This would seem to indicate that there is a multitude and that they are of many sorts. It is true that lying is the most common and universal sin, and that it takes more forms and enters into more phases of life than any other sin. Men or women may lie for gain, for politeness, to defend themselves in other wrongs, to control their children or a hundred other purposes. Lies are of many sizes, shapes and colors; but in the end all liars shall have their part in the lake that burneth with fire and brimstone, which is the second death.

Blue Ridge, N. C., which is 13 miles east of Asheville, has been chosen as the city in which the Sixth Annual Session of the Southern Sociological Congress will be held July 30 to August 3. The Congress this year will be conducted as an open forum for the free discussion of some of the South's most vital problems, such as the home, public health, social work in the church, the administration of law, industrial relations, temperance, travelers' aid, race relations, and amusements. On account of the exceptionally low railroad rates and the ideal location for a mid-summer conference, an unusually large attendance is expected. The headquarters of the Congress has been moved from Nashville to the McLaughlin Building, Washington, D. C.

Wednesday night closed a series of meetings at the Shubuta Baptist church. The pastor baptized ten and will baptize two others later, as a result of the preaching of Rev. W. H. Morgan, of Brookhaven. Mr. Morgan preached for ten days and it was the opinion of many that his messages grew in interest from the first service. He is the pastor of one of the strongest churches in the State and it has reached its present strength since he has been its pastor. The character of Mr. Morgan's work is such as abides and effects the entire community.—Dispatch.

Dr. J. B. Gambrell says of Dr. McGlothlin's address, published in this week's Record, "There has been no nobler utterance listened to by the convention in years. Young preachers present, if they were at all receptive, as well as older ones, were bound to receive a strong, wholesome impression. No doubt, some of them will carry the impression of that address to their graves. It was lofty, broad, well-considered and well-balanced, and mighty in spirit."

Dr. Kelman, for ten years a chaplain in the British army and until very recently with the soldiers in the trenches, spoke very interestingly in Jackson last week. He is touring this country in the interest of the \$3,000,000 to be raised for Y. M. C. A. work in the army. Two-thirds of it and more have been given.

The Budget Laymen Department N. T. TULL, Superintendent

Out of more than fifty full-time churches that have responded to my request for information needed in my work, I find that 61 per cent of them have adopted the budget system. This is a fine showing for the first six months since the plan was inaugurated. Of course, some of these churches have adopted the plan in an imperfect way, but they will be able to perfect the system as they understand it better.

In visiting the churches I find that many of them are using what is commonly called the "Envelope System." In many cases the plan has been loosely handled,—just flung at the church and then left to work itself. But even in this unsystematic effort at systematic giving, they all tell me that it has been an improvement over the old way of doing it.

This clearly indicates that if the churches would all adopt the budget system, with its splendid business features, the problem of church finances would soon be solved. Some of these features are:

1st. A definite schedule of needs, fixing the minimum task of the church, both for home expenses and denominational causes.

2nd. An every-member canvass for pledges to cover the whole budget.

3rd. An envelope system for gathering in the funds to meet the pledges in a regular and systematic way.

4th. An individual record kept for each member, showing the amount of his pledge and the payments on same.

My best work in the interest of the budget plan is done in conference with the pastor and leading men of the church. In such a conference the plan may be studied in detail and gotten in shape to be presented to the church for adoption. The plan can then be launched and followed up by the pastor and brethren, without further help. This does not require a Sunday engagement.

At a recent engagement with a church, the budget plan was presented to the leading men of the church, at a lawyer's office downtown. They heartily endorsed the plan and appointed a committee of three to work out all the details and get the matter in shape to present to the church for adoption the following Sunday. Men love to do business for the Lord when it appeals to them as a real business proposition.

The strongest recommendation of the budget plan is, that it challenges the attention of the busy business men of the churches. It will be a great day in the Lord's kingdom when such men can be made to see that church work is a real man's job.

Why are the churches so far behind all other institutions and enterprises in the adoption of business methods in the handling of their financial work? All our churches need is for the men of the churches to carry into their church work the same common

sense and business ability that they exercise six days of the week in their business.

God never prescribed a form of worship that did not entail sacrifice. Salvation is free, but service means the giving of something—our time, our talent, or our possessions.

Some one has said that the first expression of worship ever bestowed upon Jesus was manifested in gifts of gold. "And they fell down and worshipped him; and opening their treasures they offered unto him gifts, gold and frankincense and myrrh."

(Continued on page 6.)

HILLMAN COLLEGE.

Diplomas were granted on May 28th to twenty young ladies. This is the largest class in the history of the institution and contains many fine young ladies who will continue to hold high the standards which former graduates of Hillman have maintained.

The address was delivered by Prof. Edgar Godbold of Alexandria, La., and the sermon by Rev. E. D. Solomon of Meridian. Both are Mississippi College men and it was a pleasure to have them back in Clinton and to hear them again.

The annuals were delayed this year on account of scarcity of material, but they reached us before commencement. A number of people have said that it is one of the best annuals the Hillman girls have ever published. The staff has had to get out this volume under many difficulties and deserves much credit for making such a success of it.

Prospects for next session look good. With Dr. B. G. Lowrey in the field for Hillman, I believe every room in Hillman will be filled in spite of the war.

CLASS ROLL.

Frankie Bolls, Leland, Miss., Literary and Expression.

Nelly Clark, Clinton, Miss., Literary and Piano.

Yolande Clark, Clinton, Miss., Literary and Piano.

Marie Dobbs, Mathiston, Miss., Literary.

Ethel Ethridge, Bailey, Miss., Literary.

Lucile Conerly, Tylertown, Miss., Literary.

Marietta Gallman, Georgetown, Miss., Literary.

Lucille Kinnebrew, Carpenter, Miss., Literary.

Emma Landrum, Clinton, Miss., Literary.

Lulu Miller, Memphis, Tenn., Literary.

Agnes McComb, Clinton, Miss., Literary.

Thelma Pigford, Russell, Miss., Literary.

Viola Porter, Lena, Miss., Literary.

Escoe Parnell, Union, Miss., Literary.

Ruth Ramey, Waynesboro, Miss., Literary.

Marion Snyder, Clinton, Miss., Literary and Expression.

Louise Sanders, Kosciusko, Miss., Literary.

Mrs. Tima Newsome Sullivan, Belzoni, Miss., Literary.

Mary Lee Ward, Raymond, Miss., Literary.

Grace White, Clinton, Miss., Piano.

M. P. L. BERRY.

Department of the Convention Board

J. BENJ. LAWRENCE, Cor. Sec., Jackson, Miss.

Remember June the 24th.

In laying out our work for the year the Convention Board decided to make June Christian Education month. We want every church in the State to make an offering to this cause this month.

A program for Education Day in the Sunday School has been arranged by the Education Board. We have sent copies of this program, with posters to be tacked up in the church, to every superintendent in the State whose name we could secure. We have programs yet on hand and will be glad to send one to any superintendent who did not receive one.

Christian Education Day.

What to do with review day has often been a puzzle to practical and earnest superintendents and workers. In theory it is well to have every three months a review of the lessons, but in practice it has been found very difficult if not impossible to do. Review Day has been practically a lost day in Sunday School work.

In order to correct this failure in our Sunday School work the Sunday School Board has provided for four special days to take the place of the four review Sundays in the year. One is on Home and Foreign Missions, which comes in the spring; the next one is on Christian Education which comes in June; the next one is on State Missions, which is in the middle of summer, and the next one is on benevolences with special reference to orphanage work, which will come in the fall.

Sunday, June 24th, is designated as Christian Education Day. The Southern Baptist Convention by its recent action requests all pastors everywhere as far as may be practicable to preach on Christian Education on that day. If it is impossible to preach on the subject on that day they are requested and affectionately urged to present this great Christian cause at the nearest practicable day to this.

Under the auspices of the Education Commission of the Southern Baptist Convention, and with the hearty approval of the Sunday School Board at Nashville, programs for suitable, informing and entertaining exercises have been prepared for use in all the Sunday Schools in the South on June 24th. Every superintendent is earnestly requested to put this program on in his school and to do all in his power to give the information it carries on the great subject of Christian Education to the pupils of his school.

There is to be on this day a special offering for Christian Education. The money gathered is to be sent to the Corresponding Secretary, Jackson, Mississippi. After the necessary expenses of the day have been met the remaining funds will be used in the Educational work of the State. At our last Convention the budget for Christian Education

was fixed at \$20,000.00. We want the Sunday Schools of the State to help raise this amount.

With a little attention to this matter we shall have good results, especially our young people by tens of thousands will have their attention sharpened and clearly drawn to the high aims of Christian Education. Let every Baptist in the State do his best to make this day a great success.

An Open Letter to Superintendents.

The following letter has been sent out to all the superintendents of the South by the Joint Committee on Education Day:

Dear Brother Superintendent:

Please read with care this letter and carry out the plans which we suggest.

The world, in spite of war and unprecedented bloodshed, is rapidly accepting the fundamental ideas which Baptists hold: Democracy in government, individual responsibility in the field of morals, the right of every one to interpret the Bible for himself and to worship God in accordance with the teachings of the Bible. In this hour Baptists need trained and well equipped leaders, not only in the ministry, but equally so among the laity. Our Baptist schools are the only institutions which undertake to provide the finest learning interpreted in the light of our fundamental Baptist principles. The world, as well as our denominations, is needing the leadership of educated Baptists. Our schools alone can furnish the sort of leadership that is needed.

For the first time in our history we are calling on the Baptist Sunday Schools of the South for co-operation. We need all the friends of Christian education to rally to the support of all our schools. We are counting on you and the Sunday School over which you preside.

The Southern Baptist Convention has set apart June 24th as Christian Education Day. Our Sunday School Board has prepared the lesson and we, representing the Education Commission of the Southern Baptist Convention, and the Sunday School Board, are sending you special supplies for observing Christian Education Day. The date is June 24th. Some schools will not be able to observe this particular day. We hope as far as possible it may be the day observed in all of our schools. The program can be easily carried out on any other Sunday. Your own local situation should control this matter.

1. The special lesson for this day and the special program we send emphasizes the importance of higher education under Christian influences.

2. This envelope contains in addition to this letter (1) copies of the program, (2) posters, (3) a Roll of Honor. Put on the wall at once the poster announcing the day. The other poster and material are to be used as part of the program and shown for the first time in that connection.

3. We call attention again to the necessity of beginning the preparations for this date at least a month in advance. It will take time to arrange properly for the presentation of the day to carry out your plans for observing this special day. References to the day should be made every Sunday in June. The program will be found in the Convention Teacher and in the Superintendent's Quarterly. Extra copies can be had on application to the Baptist Joint Committee on Education in the Sunday School, 161 Eighth Avenue, North, Nashville, Tenn.

4. Special attention is called to THE ROLL OF HONOR, which ought to be made a thrilling feature in the program. This Roll of Honor has been suggested by the fact that throughout the British Dominions hanging on the walls of their churches there is a Roll of Honor, on which appear the names of all the young men from the congregation who have gone to the war. Our country is now engaged in the war to make democracy safe in this world. The soldiers of Jesus Christ fight for a better cause than world-wide democracy.

First, at the proper place in the program, secure the names of all members in the Sunday School who have been to Baptist schools or colleges in this or other States. Then ask the pastor to call for volunteers—boys and girls who pledge themselves to try to get a higher education by going to a Baptist college. Write their names on this Roll of Honor. Make this part of the service impressive. Also enroll the names of the young men who have joined our American army and who are training to become the Defenders of Democracy.

5. The collection should not be left to accident or impulse. Each class should several Sundays in advance fix the sum it will try to secure, and on the basis of these pledges the school should fix its aim. Try for a large amount and you will get it.

6. The money secured on this day is to be sent direct to the work of Christian Education in your State.

7. The accompanying letter from your State Secretary will explain the use which is to be made of the funds received today.

BAPTIST JOINT COMMITTEE ON EDUCATION DAY,

By appointment of the Education Commission of the Southern Baptist Convention.

Rufus W. Weaver,

James M. Shelburne,

W. W. Landrum,

I. J. Van Ness.

THE BUDGET-LAYMEN DEPARTMENT.

(Continued from page 5.)

Let everybody who expects to attend the encampments at Blue Mountain and Hattiesburg secure a copy of the Manual on "Church Organization and Methods", and prepare to study it with the classes at these encampments. It tells you how to have an A-1 church.

From information furnished me, I estimate that fully 25 per cent of the membership of all our churches belong to the non-resident class. The churches ought to purge their rolls and get down to a working basis.

CHRISTIANIZE THE SOUTH.

(Continued from page 2.)

dragging the great liner out into mid-stream. Slowly, almost imperceptibly at first, it responded. Gradually its pace quickened. Soon it had cleared the docks, its own engines began to throb and the great splendid ship was on its world voyage.

In somewhat the same way the cables of the world's needs—moral, religious, economic, military, political, social needs,—are dragging us out into the stream of the world's life. We must soon turn on our own power. We are bound to play a larger part in this world's life than we have ever played before. What sort of influence shall that be? What part will the religion of Christ have in the impression which we make on the world's life? We Baptists must in a large measure answer that question. Shall our influence be religiously neutral? Indifferent? Null? Or shall it be the influence of a pure, vital gospel preached to a rational man for his free acceptance? We Baptists must answer that question. Christianize the South and the nation will be Christianized; Christianize the nation and the world will receive such an impact of Christianity as it never felt before.

A third tremendous reason for the complete Christianizing of our own country is the growing unity of the Anglo-Saxon world. Since the days of the Revolution, our relations with the British Empire have been more or less strained. It has been a calamity to the world that this should be so. But now, whatever else may come out of this tremendous war, one thing is certain,—the unity of the Anglo-Saxon world has been demonstrated. Britain is an empire, held together by unbreakable bonds of freedom and justice, and the United States belongs essentially to the same group. In government we are separate, in life we are united. Anglo-Saxon institutions and Anglo-Saxon ideals of life and freedom lie at the bottom of this great struggle. With Britain we are staking our all for their triumph.

A few weeks ago the stars and stripes, our glorious flag, was raised to the loftiest pinnacle of the House of Parliament in London. None but the British flag had ever flown from that proud eminence before and none beside the British flag is likely to fly there again.

Only a few days later the Foreign Secretary of the British government reverently laid a wreath upon the tomb of George Washington at Mount Vernon. Thus the rift in the Anglo-Saxon world was closed. I cannot begin to express my feelings of exaltation and hope as I consider the tremendous international significance of these symbolic actions. It is the greatest assurance of freedom and peace and justice that has yet appeared upon the surface of the world's troubled waters.

For the future, the United States must exercise a tremendous influence upon the British Empire. What shall it be? Will the religion of Jesus Christ be one of its predominating elements? Shall our influence be religiously neutral and indifferent? Shall we bolster up the ecclesiasticism which still afflicts the mother country? Or shall

we stand forth as the mightiest representative of the free gospel of Jesus Christ? We Baptists must answer this question in a large measure, and it will be answered in the South. Let us Christianize the South thoroughly, and the Anglo-Saxon world will be immeasurably nearer complete Christianization.

In the fourth place, the swiftly growing democracy of this age is a mighty call to the evangelization of our Southland.

There are men upon the floor of this Convention who, within the span of their lives, have seen more than half of the world's surface, more than half the world's population, pass from royal to republican and democratic government, from autocracy to freedom. Brazil, which is the largest part of South America, France, China with its untold millions, Portugal and now Russia, have accepted the republican form of government since 1870.

The significance of this tremendous fact cannot be over-estimated. Democracy has come upon the world with a swiftness that is absolutely stunning, and democracy is always a Baptist opportunity. In 1789 there were perhaps not more than one hundred thousand Baptists in all the world. Now there are nearly eight millions. And this period of Baptist growth exactly corresponds to the period of democratic expansion. The United States, the first great republic, became an accomplished fact in 1789 and here the Baptists have enjoyed their greatest prosperity. The religion of Jesus Christ is essentially democratic, and the democracy is its supreme opportunity. What shall we do with this world-wide tendency toward democracy?

We Baptists, a democratic body, must answer in large measure.

To meet this tremendous opportunity, what do we Southern Baptists need? Among other things, I shall mention only four. First of all, we need evangelization. Every church, every preacher, every individual member, every association and State Convention, the Home Board, should exert its utmost power in the evangelization of our country. We should make the most strenuous efforts to carry the gospel to every single individual in city and country, in town and village, in all our broad Southland. The message should be earnest, warm, appealing. Let this summer and fall see our supreme effort at the complete evangelization of our land. Let there be no superficial work, let the fallow ground be thoroughly broken. Here the Home Mission Board can render enormous help, not only by actual work of evangelization, but in directing and inspiring others in the same great task.

In the next place, there must be EDUCATION. Numbers alone do not constitute strength. An undisciplined mob is a menace to efficiency rather than a promise of power. This is perhaps the weakest point in our Baptist life. We must educate. Every local church must become an educational institution, nurturing its membership for life and for service in the Kingdom of God. We must enlist those who are not enlisted. We must nurture and teach those who are enrolled in our churches in order to their enlistment in

service, for enlistment in service can only follow knowledge and vision. We must bring out the latent powers which reside in us.

Let the Home Board lead us in this great work of enlistment and education, but let us all bend our backs to the task as never before. We have the numbers. Let us train them into efficiency for evangelizing at home and for the support of the great work abroad. Education, rightly understood, is the process of completing the work of evangelization. Each is incomplete and one-sided without the other.

In the third place, there must be a renewed and deeper CONSECRRATION. Our numbers and our education will mean little unless we give ourselves to the work, to the Kingdom, to our God. I have feared for my beloved country. We have been fattening upon the miseries of Europe. I have feared that we should lose our soul in the excess of the wealth that was pouring into our laps at the expense of our suffering brothers in Europe. I feared from the beginning of the war.

I fear no longer. Now that we are in the war we shall be compelled to incorporate in our life the spirit of sacrifice. We must give our sons, we must give our money, we must give ourselves; and as the spirit of sacrifice is operative in our national life, so I believe it will be in our religious and church life, and we shall be saved the dangers of materialism by the things which we shall suffer.

God help us not to wait, but now to give ourselves, our powers, our possessions unto Him for the cause. As we fight to break the shackles of autocratic political power, we must strive to break the shackles that sin and ignorance lay upon the Kingdom of God.

Finally we must have ELIMINATION. We must eliminate friction from our ecclesiastical machinery. One of the problems in the operation of every machine is the reduction of friction to the minimum. Let there be no clashing between organizations, between parties in the denomination. Let all the machinery be lubricated by love, mutual consideration, and abounding common-sense.

We must eliminate the petty, the unimportant, the ecclesiastical, so that all eyes can be fixed upon the spiritual, the moral, the important. We must eliminate all that hinders the delivery of a mighty spiritual and moral message with all the power that our resources can command. The hour has struck for the employment of every ounce of religious power which we can generate.

The world is open and opening unto us. In the last century and a quarter we have gained at a rate which is without precedent in our history. The next century and a quarter ought to give us, at the same rate, a Baptist community of five hundred millions people, nearly half the race. The opportunity is overwhelming. Our Foreign Missions will be successful in proportion as we put behind them a united and nurtured constituency devoted to the work. As the military leader steadies his lines and prepares them for the great struggle, so let us use his language and say, "Men, men of God, steady! Eyes to the front; forward, forward!"

Mississippi Woman's Missionary Union Page

MISS M. M. LACKEY, Editor, Jackson
 MISS FANNIE TRAYLOR, Auxiliary Leader, Jackson
 MISS MARY RATLIFF, College Correspondent, Raymond
 MISS O. C. LONGEST, Building and Loan Fund, Oxford
 MISS J. L. JOHNSON, Jr., State Trustee, Training
 School, Hattiesburg
 MISS H. E. KENT, Personal Service Leader, Forest
 MISS M. M. LACKEY, Corresponding Secretary-Treasurer, Jackson

CENTRAL COMMITTEE

President—Mrs. A. J. Aven, Clinton
 Vice-Presidents—Mrs. Martin Ball, Clarkdale; Mrs. E. K. Lide, Columbus; Mrs. F. H. Bancroft, Picayune
 Recording Secretary—Mrs. Rhoda Enochs, Jackson
 Members—Mrs. W. A. McComb, Clinton; Mrs. L. M. Hobbs, Brookhaven; Mrs. I. P. Trotter, Shaw; Miss Nell Bullock, Meridian; Mesdames W. A. Borum, A. H. Longino, P. B. Bridges, T. J. Bailey, M. M. Fulgham.

All societies are urged to send quarterly reports to Miss M. M. Lackey, Jackson, Miss.
 All funds should be sent to Dr. J. B. Lawrence, Jackson, Miss., except the Literature Fund, which should be sent to Miss M. M. Lackey.

"Herein is my Father glorified, that ye bear much fruit."

THIS IS TRAINING SCHOOL QUARTER. ARE YOU REMEMBERING?

We have not the space to print our President's splendid address before the W. M. U. in New Orleans in its entirety. But there are excerpts from it given today. Read them to your society. Then when you receive the Minutes be sure and have the entire address read and pondered.

The new Year Book will doubtless reach us early in July, and will be mailed out at once. A number of societies have written for them, and we are glad they show this interest. But we must all be patient awhile longer. The Year Book I am sure will repay us for waiting.

HAS YOUR SOCIETY APPOINTED A COMMITTEE TO SEE EACH CHURCH MEMBER FOR A TRAINING SCHOOL DONATION FOR THIS QUARTER? PLEASE SEE TO IT, BELOVED.

Along with the Year Books will be sent copies of the State Policy for the new fiscal year. To those of you who get this literature, will you kindly remember that it is intended for your SOCIETY, and not for you INDIVIDUALLY?

This policy will be printed on this page later on, if we have the space; but we do trust that each society will have it carefully read and discussed. If you fail to get it kindly write us so we may send you another copy. Remember it gives our PLANS for the year; and we cannot even attempt to carry them out if we do not know what they are.

DID YOU READ YOUR SECRETARY'S LETTER REGARDING THE TRAINING SCHOOL FUND TO YOUR SOCIETY? DID YOU DO THE FOUR THINGS SHE REQUESTED?

Central Committee Meeting.

The first meeting of the Central Committee for this fiscal year met on June 5th in the 1st Baptist Church, Jackson.

There were present, Mesdames Aven, McComb, Hobbs, Trotter, Longest, Longino, Fulgham, Borum, Bridges, Bancroft, Lide,

Enochs, and Misses Lackey, Traylor and Bullock.

The President, Mrs. Aven, in the Chair. The devotional consisted of Scripture passages quoted by each member present, and short heart to heart talks made on same. It was not forgotten that the day was Registration Day, and each heart was tender, but filled with faith and the love of God. The service will long be remembered by each one present. Mrs. Enochs read Minutes of last Central Committee meeting held on October 19th; also minutes of each Executive Committee meeting held since. Minutes discussed and adopted.

Miss Traylor and Miss Lackey rendered full reports of the half year's work. Together they had travelled more than 9,000 miles and organized more than two hundred societies.

Mesdames Lide and Bancroft, State Vice-Presidents, rendered reports.

Miss Nell Bullock spoke of the work of the Good Will Center.

Mrs. Longest spoke for her special work, the Building and Loan Fund, and urged the members of the Committee to assist in every way possible in this greatly neglected Cause.

Mrs. Kent being absent, our President, Mrs. Aven, represented her and spoke of the Personal Service Work and the splendid service Mrs. Kent has rendered. She referred to the very keen regret of Mrs. Kent in not having her report printed in the W. M. U. Personal Service Report, this having been lost in some way. On suggestion of Mrs. Borum, this will be printed later in the Record.

Special prayer was offered in closing for two absent members detained on account of illness: Mesdames Bailey and J. L. Johnson, Jr.

RHODA ENOCHS, Rec. Sec.

From the Address of W. M. U. President, Mrs. W. C. James, Virginia.

"That ye bear much fruit."

"Fruit alone can justify the expense put upon this world. To this all that has been made and done in the past leads up. To this great end and to attain which Christ thought it worth while to leave the glory He had with the Father. To this end and for this purpose, to fill the earth with holy men, was the vine Christ Jesus planted in this world and His disciples made living branches of the true vine. 'The lives and acts of good men are the adequate return for all outlay, the satisfying fruit.'"

"In the neighborhood of a Good Will Center not yet two years old a little child sickened and died. The workers there visited the home and gave material comfort to the child and loving sympathy to the stricken parents during the child's illness and after its death. As a result the mother, a Baptist long away from church affiliations, sent for her letter and joined the neighborhood church. The grief stricken father began to long to know the way of salvation. His one thought was that those at the Good Will Center could help him. So he and his wife went to the settlement house one night and there the director showed him the way of eternal life. He was converted and with his wife is now a useful member of the church."

"We have gathered together from all parts of the Southland in our annual session and I believe that while here every woman will have her vision broadened, her conscience quickened and pulses stirred by what she shall see and hear during this meeting. But unless the emotion aroused by the vision issues in a crusade for Christ it becomes as Dr. Jowett has expressed it, 'only a deadening dream, a reverie, a kind of meditation that puts the active powers to sleep'. Because of what shall come to us in this meeting our opportunities are greater than those of the women who are not here and in that proportion are our obligations and responsibilities greater."

"The first and most important work of all is prayer. It is our privilege to besiege the courts of heaven with the heavy artillery of prayer. Prayer, definite prayer, intercessory prayer means victory. One thing just now to pray for and work for is that the Woman's Missionary Union will measure up to the opportunities and obligations placed upon it by the present world condition. In this connection there are two things I would impress upon your minds:"

"We must recognize the iron conception of the will of God and accept it in our thought and lives in all missionary undertakings if we are to bear much fruit and so be Christ's disciples."

Cuban W. M. U.

In these troublous days when the stress and horror of war are brought so close home, Cuba's first impulse is to join wholeheartedly with her "big sister" republic in the interests of humanity and justice, and the two countries feel drawn closer together than ever before. But there is even a sweeter and stronger tie that binds the hearts of the Baptist women of Cuba with those of your Union, and most heartily does the "little sister" W. M. U. greet you. We are grateful to him, who is the Father of us all, and to you for the blessing which you have been to us and we count it a joy to have even a small share with you in the Master's work. We are striving to study God's Word systematically and to learn of His work as it is carried on in different parts of the world. It is our custom also to give regularly of our means, "as the Lord hath prospered" us, toward the spread of the Gospel, not only in our own country but in other parts of the world. The unfortunate political conditions of our nation this year have greatly hindered our women's work but God has been gracious and has blessed the efforts we have made for Him. From our hearts do we rejoice with you over the erection of the beautiful new building for your Training School in Louisville, Ky., and it is our prayer that from it many may go forth to carry news of the true God to those who know Him not. Will you join with us in the prayer that God may bless us both in the tasks that we undertake for Him and that He may give our Unions success, as He counts success, in all things? Ps. 20:1-5.

EFFIE W. CHASTAIN,

W. M. U. Secretary.

A BASKET OF FLOWERS—AND SNAKES

When I was a child it was left to our Sunday School class to elect its own teacher. We elected a man who was both profane and a hard drinker. "A blunder," did you say? Was it not worse than a blunder? Could there be a more criminal blunder?

Listen: A church ordains to the ministry a man who is skeptical as to the inspiration of the Bible, and who preaches a "Jesus who saves by his good example," and thus denies the Lord that "BOUGHT" us. Another church calls him to be their pastor; then week after week and month after month he stands twice each Sabbath before a great congregation, endorsed by two great churches, and eloquently proclaims his death dealing doubts. Again: A college a university or a seminary elects to a chair in its faculty a man who has "outlearned" the Bible. To him it has a few pious suggestions and is a curio of what people used to believe. But he had to be elected—he was so cultured, so taking. How he would overmatch the occupant of a similar chair in a rival institution! He was inducted into office with eclat, and the papers with flaring headlines heralded the event. Then by the year, day by day and in class after class, he wittily, sarcastically and brilliantly insinuated his learned (?) doubts. Who is surprised to hear his "high-learned" students say: "Blot out the Bible, burn it up and we will make another and a better one." A brilliant young professor delivered an address to a high school. I asked a Godly woman, a mother in Israel, what of the young man's speech. She gave me a quizzical yet earnest look and said, "Brother Cooper, it was a basket of beautiful flowers, all full of little snakes." Who can tell it better or in fewer words?

For a class of children to elect a hard drinker to be a Sunday School teacher is a blunder, an egregious blunder, but that is as sunshine to midnight compared to what some churches and educational institutions do. Trembling with emotion that Godless teacher elect sat before us in the old country church and said: "Boys, I can't teach you the Bible—I wish I could. I neglected it when I was young, but it is God's word—it is worthy of our study, our belief and our obedience. You must not do as I have done." That brief speech made a profound impression on at least one boy's heart. "Why should I," thought he, "neglect and neglect till old and then go down in the evening of life with regrets like this man?" He often afterwards slipped away alone to read the dear old book to try to learn just what God wanted to reveal to him, what He would have him believe, what He would have him do.

A train in one of the Dakotas was driving against a blinding snow storm. The passengers consisted of a drummer and woman and her little girl. He heard her call her station as she gave her ticket. When they had passed her last station he remarked to her that the next stop was hers. Soon the train stopped and the drummer said, this is your station. The woman grabbed up her hand baggage and with the little girl stepped off. The train pulled on and directly stopped again. The conductor came in and asked, "Where

is the woman and little girl?" "They got off at the last stop," the drummer replied. "Why man," cried the conductor, "that was no station, we only stopped to adjust some derangement about the engine!" The engine was reversed and the train wheeled backward in search of the lost passengers, but they had left the track, and so perished in the awful blizzard. A little wrong counsel, though honestly given, made a blunder of vast magnitude. A basket of flowers are beautiful and withal smell sweet.

R. A. C.

CHRIST'S OWN PROOF OF HIS SONSHIP.

On more than one occasion Christ was asked for a sign, or as we would say a proof of his sonship, and each time the only sign that he would give was the sign of Jonah. There shall no sign be given it but the sign of Jonah the prophet: for as Jonah was three days and three nights in the belly of the whale, so shall the Son of man be three days and three nights in the heart of the earth. Matt. 12:29,30. An evil and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of Jonah, and he left them. Matt. 16:4. From these quotations it seems that Christ staked his divinity on the fact that he would lie in the grave three days and three nights. Now we must concede that Christ was either divine or he was not divine; if divine then he was Truth, and if not divine then he was an imposter. From early youth we have been taught that Christ was crucified late Friday and arose early Sunday. Not until a few years ago when we read an article in the Convention Teacher, did we ever have any other thought. Then a few weeks ago there was an article in The Record on the subject. Is it true that Christ was crucified on Friday and arose on Sunday or is it a doctrine of man taught for the teachings of God? If it be true then Christ was guilty of teaching an untruth, which would make him an imposter; for if Christ was not true, he was the greatest imposter the world ever knew, and to make one false assertion would make him untrue. We can not for a moment entertain the thought that he was untrue. It is an undisputed fact that he could not have been buried on Friday and rise on Sunday and be in the grave three days and three nights. I have heard it explained in this way: That he was in the grave part of three days and that a part of a day was counted as a day; but at best according to this he was in the grave only Friday and Saturday nights, whereas Christ said he would be there three nights. In the light of the above quotations and other sayings of our Lord, as in Matt. 16:21, Be killed and the third day be raised up, and Matt. 20:19, They shall deliver him unto the Gentiles to mock, and to scourge, and to crucify: and the third day be raised up, we cannot agree to the teaching that Christ was crucified late Friday and arose early Sunday.

If he was in the grave three days and three nights then he must have come out of the tomb about the time of day that he was put into the tomb. Mark gives us the first time. It was the third hour and they crucified him.

Mk. 15:25. Matt., Mk. and Lu. each speak of darkness from the sixth hour till the ninth hour, or as we would say from twelve M. to three P. M. Mk. says at the ninth hour he cried, My God, My God, why hast thou forsaken me. It seems that the other sayings came in rather quick succession, as we take the accounts together, and that he died near the ninth hour. It was both law and custom that a dead body should not hang on the tree over night, not even after sun-set. Deut. 21:22,23; Jos. 8:29; 10:26,27. Then we can safely presume that his body was taken from the cross before sun-set of the day of his crucifixion. It is generally understood that the Jewish day was from sun-set to sun-set. In Mk. 28:1 we have "Now late on the Sabbath day, as it began to dawn toward the first day of the week came Mary Magdalene and the other Mary to see the sepulchre. Mark, Luke and John speak of their appearance at the tomb as it were about the break of day. Here is a seeming contradiction, but it is not near so impractical to say that they came both times as it is to say he was buried at such a time that he could not be in the tomb for three days.

The Jews' regular Sabbath day was the last day of the week, so it must have been late on this Sabbath day that the Savior arose. If so, is it not impossible for him to have been buried the day before, and to have been in the tomb His allotted time? John says: For the day of that Sabbath was a high day. Jno. 19:31. It seems that the Jews had other Sabbaths than the last day of the week, as it seems that some of their feast days were Sabbaths. Isaiah's prophecy begins with a denunciation of the formalism of the Jewish worship, and their feasts, and he seems to put Sabbaths in the list. Bring no more vain oblations: incense is an abomination to me; the new moons and Sabbaths, the calling of assemblies. . . . Your new moons and your appointed feasts my soul hateth. Isa. 1:13,14. Now we are inclined to believe that the Sabbath day that Christ was not allowed to hang on the cross was a special Sabbath day and not a regular Sabbath day, and if that be true then we are not so much confused about the short duration of time necessary for him to be on the cross. If we count back three days and three nights from late on the Sabbath day we will have late Wednesday, which would give Wednesday night, Thursday and Thursday night, Friday and Friday night and Saturday for him to be in the tomb. It is true that there are some things that are not clear, but had everything been clear we might not put the study on it that we should. We do not have to discard that we do not understand.

Really does it make any difference as to what day Christ was crucified? In the light of his own word, we would say yes indeed, especially since he gave as a sign of his Sonship that he would be in the grave three days and three nights. For these reasons we can not believe he was crucified late Friday as is generally taught.

T. T. GOOCH



Murine is prepared by our Physicians, as used for many years in their practice, now dedicated to the Public and sold by Your Druggist. Try Murine to Refresh, Cleanse, and Strengthen Eyes after exposure to Strong Sunlight, Wind and Dust, and to restore healthful tone to Eyes Reddened and made sore by Overwork and Eye Strain. Murine is a favorite Treatment for Eyes that feel dry and smart. Give your Eyes as much of your loving care as your Teeth and with the same regularity.

YOU CANNOT BUY NEW EYES!

There is no Prescription fee in Murine. Just hand your Druggist 50c and you have a Complete Pkg. Try it in your Eyes and in Baby's Eyes for Eye Troubles—No Smarting—Just Eye Comfort. Write for Book of the Eye Free.

Murine Eye Remedy Co., Chicago

Scientific Treatment for Rheumatism.

Rheumatism is caused by uric acid in the blood. In order to be cured of rheumatism it is necessary to neutralize this acid. RENWAR is a salt combination scientifically prepared to neutralize the uric acid in the blood. There is nothing in Renwar to injure the stomach or affect the heart. It acts solely upon uric acid, completely eliminating it from the blood and thereby relieving your rheumatism. It is harmless but effective. Positively guaranteed by money-back offer. It is a godsend to sufferers from rheumatism. Renwar also corrects constipation. Mr. J. M. Willis, of the Nashville Railway and Light Company, says, "I must say that Renwar far surpassed my expectations; for it gave me almost immediate relief; too much can not be spoken in behalf of Renwar for rheumatism." Sold by druggists, price 50 cents, or by mail from WARNER DRUG COMPANY, Nashville, Tenn.

Freckles

The fairer the skin the more ugly it is when marred by freckles; and they are not necessary at all. As soon as the warm sunshine or the hot wind bring them out, and with the natural embarrassment that every woman feels, get a package of Kintho; this is the easy way to remove them. If Kintho is used at the first sign of the ugly spots, they sometime disappear overnight. Any druggist has or can get Kintho for you. Use Kintho soap too. It's astonishing how it helps keep the freckles away once Kintho has removed them.

The Convention Normal Course For Teacher Training

Book 1. "The New Convention Normal Manual" (Spilman, Leavell, Burroughs); cloth, 50 cents; paper, 35 cents.

Book 2. "Winning to Christ" (Burroughs); cloth, 50 cents; paper, 35 cents.

Book 3. "Talks With the Training Class" (Slattery); 50 cents.

Book 4. "The Seven Laws of Teaching" (Gregory); 50 cents.

Book 5. "The Graded Sunday School" (Beauchamp); cloth, 50 cents; paper, 35 cents.

Book 6. "What Baptists Believe" (Wallace), or "Doctrines of Our Faith" (Dargan); cloth, 50 cents; paper, 35 cents.

"Doctrinal Outlines," 25 cents, is prepared as a guide for those undertaking to teach either of these books.

Book 7. "The Heart of the Old Testament" (Sampey), or "Old Testament Studies" (Burroughs); cloth, 50 cents; paper, 35 cents.

Book 8. "Studies in the New Testament" (Robertson); cloth, 50 cents; paper, 35 cents.

Send 25 cents for a copy of "The Convention System of Teacher Training," by Dr. P. E. Burroughs.

These books are carried in stock at Jackson and can be mailed promptly. Order from

The Baptist Record.

100 EAST CAPITOL STREET
JACKSON, MISSISSIPPI

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

Notes from W. M. U. Training School.

This year of grace has been a wonderful year for your school.

"For one thing we have learned to know

Each day, as surely as we go,
That doors are opened, ways are made,

Burdens are lifted or are laid
By some great law unseen and still."

One year ago it seemed a distant path that stretched out to the new "House Beautiful;" now it looks very near. The resolution to give three years in which to raise \$98,000 needed, the S. O. S. call from our Foreign Mission Board for \$60,000, from W. M. U. towards their debt, the troubled state of public affairs, all left us very uncertain and unwilling to saddle our brave women with too heavy a task. The quick and gracious response to the call of our Foreign Board was a revelation of W. M. U.'s power, and a visit from Dr. J. M. Frost, of blessed memory, gave a new impetus to the plan. Under his encouragement and confidence the Master's order "arise and build" seemed more insistent.

Like Abraham, we set out not knowing our ultimate destination. The tent was changed for the sky. One has said God desires for us height and breadth of view, but we need to take only one step at a time to reach the distant goal.

Late in the summer temporary quarters were secured for the session's work. The razing of the buildings on our splendid site was begun and on November 4th the first shovel of earth was removed and work was begun on the white stone building that rises day by day into more stately beauty. The great president of our seminary says: "The Baptist W. M. U. Training School is a prayer—'Thy Kingdom come,' that is answering itself under God and through thousands of devoted women."

You all know of the Louisville campaign. We asked for \$25,000, and enough extra to meet the heavy expenses, and the shrinkage that is inevitable. More than \$30,000 was subscribed. It is hard to express our appreciation of the Louisville brethren, who for a whole week, in their heaviest business season and most severe weather, did this great fine work for us. "Solicited by the Master" was the simple but illuminating reason given on the card by one of these faithful workers, and we love to think that everyone of the hundred men answered this same Divine call.

On April 5th, in all sorts of weather, the corner stone was laid, an inspiring occasion, with addresses from representatives of our Boards, our Seminary, our campaign committee and our local churches. Kindly shelter was given up by our cordial neighbor, the Broadway Christian church. A notable incident of the exercises was the emphasis given to his fine ten minute speech by Dr. I. J. Van Ness, when he graciously handed to the chairman of your board a check for \$10,000, the third splendid gift of the Sunday School Board to the school. Surely one of our blessed privileges will be to memorialize that great Prince in Israel, their incomparable leader, who rests from his labors in the bosom of his God.

Work during the winter has gone on very well in spite of the heavy demands made on the principal in connection with the campaign and other absorbing work connected with the new building. Miss Leachman has had extra burdens also in the extreme and lingering illness of her mother.

The graduates of 1916 are at work as follows:

Two went as missionaries to China.

One went to Tampa to work among foreigners.

Two went as teachers in Mountain schools.

One went as worker in mountains.

Three went into settlement work.

One went as assistant in a home for missionaries' children.

One went into kindergarten training.

One went into nurse training.

Two went as church missionaries.

One went as Social service worker.

One went into W. M. U. state work.

Four were pastors' wives.

Two married ministers.

The class of 1917 graduating on May 28th, goes out well equipped and ere long the power of their personality will be felt in many dark places.

The year with its unusual conditions has been a testing time, dear friends, for these young women and the officers of your training school. Crowded and uncomfortable quarters in three separate houses, old and inconvenient, plain food, the most rigid economy along every line, have certainly shown the nobility and self-abnegation of our entire force.

"Here on the paths of every day
Here on the common human way
Was all the stuff that God would take

To build a heaven, to mould and make

New Edens. There's the power sublime

To build eternity in time!

They need no other stones to build
The stairs into the unfulfilled,

No other ivory for the doors
No other marble for the floors,

No other cedar for the beam
And dome of man's immortal dream"

—Mrs. George B. Eager.

TRINITY ASSOCIATION.

To the Churches of the Trinity Association:

I take this method to show why I did not go to the S. B. C. The churches failed to pay their part, or part of them failed. I will give a list of the ones paid. Mantee, Dancy, Bethel, Montivista, Mt. Pleasant. I returned Mt. Pleasant to Bro. J. A. Harden. Bro. A. C. Ball paid two dollars and fifty cents for his churches, Montpelier and Spring Creek. Brother Tom Scott paid 80 cents for Cross Roads, making a total of ten dollars. After paying Brother Harden two dollars I had eight dollars left. This I sent to Brother T. A. House, the treasurer. I regretted that I failed to go but some of you failed to pay in. Hope you won't fail next time.

B. P. COLEMAN.

FRECKLES

Now Is the Time to Get Rid of These Ugly Spots

There's no longer the slightest need of feeling ashamed of your freckles as the prescription ointment—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of ointment—double strength—from your druggist and apply a little of it at night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than an ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength ointment as this is sold under guarantee of money back if it fails to remove freckles.

YES! MAGICALLY!
CORN LIFT OUT
WITH FINGERS

You simply say to the drug store man, "Give me a quarter of an ounce of freezone." This will cost very little but is sufficient to remove every hard or soft corn from one's feet.

A few drops of this new ether compound applied directly upon a tender, aching corn should relieve the soreness instantly, and soon the entire corn, root and all, dries up.

This new way to rid one's feet of corns was introduced by a Cincinnati man, who says that, while freezone is sticky, it dries in a moment and simply shrivels up the corn without inflaming or even irritating the surrounding tissue or skin.

Don't let father die of infection or lockjaw from whittling at his corns, but clip this out and make him try it.

WINTERSMITH'S CHILL TONIC

Sold for 47 years. For Malaria, Chills and Fever. Also a Fine General Strengthening Tonic. Price 50c per bottle.

No. 666

This is a prescription prepared especially for MALARIA or CHILLS & FEVER. Five or six doses will break any case, and if taken then as a tonic the Fever will not return. It acts on the liver better than Calomel and does not gripe or sicken. 25c

DAISY FLY KILLER



placed anywhere, attracts and kills all flies. Neat, clean, ornamental, convenient, cheap. Lasts all season. Made of metal, can't melt or warp; will not soil or injure anything. Guaranteed effective. Sold by dealers, or 5 sent by express prepaid for \$1.

HAROLD SOMERS, 150 Duane Ave., Brooklyn, N.Y.

SPLENDID TONIC FOR THE STOMACH AND LIVER.

If you suffer from a sluggish liver, chills and fever, jaundice, take that old time, reliable remedy, Plantation Chill and Fever Tonic and Liver Regulator. It is a dependable tonic for the stomach and liver. It contains no Calomel or other injurious drugs. Purely a vegetable compound. Buy a bottle of Plantation Chill and Fever Tonic and Liver Regulator, price 50c, and watch your spirits pick up. It invigorates your sluggish liver and puts you on your feet again. Best general tonic to tone up the entire system. For sale by druggists or direct from Van Vleet-Mansfield Drug Co., Memphis, Tenn.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

THE FIFTY-EIGHTH COMMENCEMENT OF THE SOUTHERN BAPTIST THEOLOGICAL SEMINARY.

The fifty-eighth session of the Southern Baptist Theological Seminary has come to an auspicious close with the commencement exercises running through May 27th to 29th.

The baccalaureate sermon was preached by President Clarence A. Barbour, of Rochester Theological Seminary, Sunday evening in the Walnut Street Baptist church. In spite of a cyclonic storm, there was a large audience who were greatly edified and inspired by Dr. Barbour's strong deliverance on "The Eternal Life." Dr. Barbour is by no means a stranger in Louisville, having been here with the Men and Religious Forward Movement, as well as upon other occasions. But he made many new friends on his present visit and they will always be glad to see him come back.

Monday morning in the chapel of Norton Hall, the closing meeting of the society for missionary inquiry was held, when reports on the year's work were made. These reports were very gratifying and showed how active the students are in various lines of Christian work, as pastors of churches in evangelistic work, street preaching, mission Sunday schools, and in many other ways. The total number of conversions reported by the student body was very gratifying indeed.

Rev. W. F. Yarborough, D. D., secretary of Missions of the Alabama Baptist State Convention, delivered the missionary address on this occasion. He gave an inspiring and helpful address on a broader outlook for the missionary enterprise. Dr. Yarborough is not only intensely enthusiastic in the work of missions, but he is a man who knows how to bring things to pass and to make his ideals real.

Monday evening in the Broadway Baptist church the W. M. U. Training School held its tenth commencement exercises under very pleasing circumstances. The number of graduates was large and the friends of the institution are greatly cheered by the prospect that the splendid new building, which is nearing completion, will be ready for the next session. This institution is not organically connected with the Southern Baptist Theological Seminary, but it is practically and vitally related to it, since its students take some of their class work in the Seminary.

Tuesday morning the alumni address was delivered in Norton Hall by Rev. W. F. Powell, D. D., recently pastor of the First Baptist church in Chattanooga, and now pastor of the First church at Asheville, N. C. Dr.

CONSTIPATION

You are apt to think lightly of a slight case of constipation. Did you know that constipation is incipient auto-intoxication or self-poisoning? You cannot be too careful, for constipation without treatment is liable to become the source of far more serious ills. To be entirely healthy and have a clean body, it is necessary to keep the bowels clean and the liver active. When constipated, take Van Lax for it is the ideal treatment for constipation. Contains no Calomel and no habit-forming drugs. Does not gripe or nauseate. It is pleasant in taste and results. Sold everywhere by the best dealers. Manufactured by Van Fleet-Mansfield Drug Co., Memphis, Tenn.

Powell spoke on "Vision in the Preacher's Life," and gave a most uplifting and stirring discussion of his theme. Luminous illustrations dropped from his tongue as if touched by a fairy's wand, and his address was suffused with genuine sympathy.

Tuesday evening in the Walnut Street Church the graduation exercises took place. There were enrolled during the recent session 322 men, besides about a hundred women taking work in the Seminary classes. The women graduates received their diplomas, as already stated, at the commencement exercises of the Training School. Seventy-three men obtained degrees.

There were 24 English graduates with the degree of Ph.D., graduates in Theology. Their names are as follows: L. E. Atkinson, Mo.; A. G. Carter, N. C.; G. R. Dodson, Ky.; Henry Erickson, Pa.; J. M. Etheridge, Ga.; I. H. Ferris, Ind.; R. S. Fountain, N. C.; J. H. Harris, Ga.; W. Y. Hunt, Ga.; F. W. Madson, Minn.; J. T. McGee, Miss.; M. L. Mintz, Va.; E. C. Nall, Ky.; W. G. Potts, Ky.; U. E. Reid, Fla.; H. C. Sears, N. C.; A. J. Stanton, N. Y.; O. E. TeBow, Ga.; C. E. Thomas, Ala.; G. T. Tunstall, N. C.; J. L. Waldrep, Ga.; R. A. Jensen, Ia.; J. W. Weathersby, Miss.; H. L. Thornton, Ky.

There were twelve Eclectic graduates, with the degree of Th.B., Bachelor in Theology, as follows: M. S. Blair, Tex.; H. C. Combs, Ky.; O. M. Corey, Wis.; W. M. Fouts, Ia.; C. W. Henderson, Ga.; G. C. Kirksey, N. C.; A. S. Lee, Ala.; A. E. Look, N. Y.; R. W. Sage, Ind.; J. D. Thompson, Ala.; W. R. Yokley, Mo.; R. G. Ferrer, Cuba.

There were thirty full graduates, with the degree of Th.M., Master in Theology, as follows: J. E. Booth-Clibborn, England; L. M. Bratcher, Ky.; A. E. Calkins, Fla.; J. R. Carroll, N. C.; W. H. Carson, Ala.; D. L. Cooper, Ky.; E. T. Cox, Va.; N. W. Cox, Ga.; W. E. Davidson, Mo.; E. W. Davis, S. C.; W. H. Davis, N. C.; C. A. DeVane, Ga.; W. W. Freeman, Okla.; H. C. Garwood, Fla.; S. D. Grumbles, Ark.; R. E. Hardaway, Ga.; F. C. Helms, N. C.; T. V. Herndon, Ga.; J. M. Jackson, S. C.; C. W. Kneeland, Ill.; R. Q. Leavell, Miss.; S. F. Lowe, Ga.; W. P. Meroney, Tex.; O. C. Boarch, Va.; J. H. Satterfield, Mo.; S. P. Stapp, Ky.; Chesterfield Turner, Ky.; W. J. Williams, Ga.; I. C. Woodward, N. C.; O. W. Yates, N. C.

Graduating addresses were delivered by four of the full graduates, viz., Messrs. Calkins, Hardaway, Leavell and Meroney.

There were seven post graduates who received the degree of Th.D., Doctor in Theology. They were: Asa Q. Burns, Mo.; G. A. Curlee, Tex.; J. W. Decker, Va.; P. A. Duncan, Ga.; J. A. Ellis, N. C.; S. J. Ezell, Ky.; F. M. Powell, Mo.

President Mullins made a characteristically telling closing address on "The Short-cut and the Long-cut in Theological Training."

The session was marked by a large attendance, reasonably good health, hard work, and a spirit of co-operation and good fellowship. Most of the graduates are already located in permanent work and doubtless those who have not yet located will do so soon. The outlook for the next ses-

sion is splendid, barring the shadow of the war. A few of the students have already enlisted for work in the army, as chaplains and in other ways.

Members of the faculty will be resting during the summer or engaged in various forms of Christian activity. All hope to be on hand for the opening of the next session on Wednesday, October 3rd, 1917. President Mullins will be glad, as always, to correspond with prospective students.

A. S. ROBERTSON.

Norton Hall, Louisville, Ky.

REPLY TO "YOUNG PREACHER."

In all probability, Bro. Editor, you will receive many answers to the queries of "Young Preacher," since they are those over which there has been much controversy and this writer will leave it to your sane judgment as to which of these answers is deserving of space in the Record. If this attempt is excluded it will be all right. Question I, "Is it right for one member of a Baptist church to commune with a member of another Baptist church of the same faith and order?"

Answer—No.

(1) Because the Lord's Supper is a church ordinance and not a denominational ordinance. The New Testament church is a local body of baptized believers under covenant to do God's will. When the privilege of this ordinance is extended beyond the pale of this local body then it becomes a denominational ordinance and ceases to be that of a church.

There is no such thing known in the New Testament as THE church except in a local sense, as THE church in a designated place. Baptism is a church ordinance and so recognized without controversy, bringing one into the fellowship of one body. Entrance into the fellowship of another body must be by formal transfer of this membership. Why hold one ordinance strictly to its designated place and attempt to desecrate the other?

(2) Because the Lord's Supper is in lieu of the Passover. That is to say in a large measure what the Passover was to the Jew the Lord's Supper is to the Christian. The Passover was a family ordinance and not a national one. "On the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house." Ex. 12:3.

"In one house shall it be eaten; thou shalt not carry forth ought of the flesh abroad out of the house." Ex. 12:46.

(3) Because the communicants must be "of the same faith and order." Who is to determine this but the church administering the supper? It devolves, therefore, upon every church to see that none come except those who are known to be one with herself. If there be divisions among you ye can not eat the Lord's Supper is the teaching of the Apostle Paul in I Cor. 11th chapter.

It would entail the church in endless confusion to attempt to examine every one who would come. Better adhere to the safe and scriptural rule of confining it to those whose faith she is in position to know.

(4) Because there must be fellowship. What would mar this fellowship in one church might not mar it in another, since every church has its own covenant governing the conduct of its own members and so for one church to admit to her communion those of another church runs the risk of disrupting her own fellowship.

(5) Because there is no scriptural example of such practice.

Question II, "Where a pastor is pastor of more than one church is it right for him to commune with each?"

This question is answered in the first. The fact of his being pastor and thus the officiating minister does not give him the right to override the above barriers.

Better stand by the sovereignty of the church.

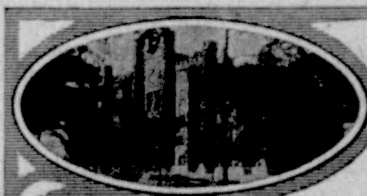
AN OLDER PREACHER.

HILLMAN COLLEGE For Young Ladies

Clinton, Miss.

Clinton is both a religious and an educational center for Mississippi Baptists. Clinton has won prizes each year in the State Cleanest Town Contests.

Hillman offers many exceptionally good advantages. Hillman has made a great step forward in securing Dr. B. G. Lowrey as Field Secretary. Write for a Hillman catalogue and watch Hillman grow.



**Southwestern
Presbyterian
University**

CLARKSVILLE, TENNESSEE

Established 1875. An institution which offers unusual advantages to young men for the acquirement of a broad and liberal education. Ample equipment and a very strong faculty, non-sectarian, yet under denominational control.

THE DIVINITY SCHOOL

Separate and distinct from the college work, there is a department of Theology. A student of Theology is enabled to acquire the degrees of Bachelor of Arts and Bachelor of Divinity in five years.

Beautiful Campus, excellent gymnasium. For Catalogue and full information, address

REV. GEORGE LANG, D. D., President.

LES

Get Rid of
Pots

need of feeling
the prescription
arranted to re-
double strength
a little off night
on see that even
disappear, while
entirely. It is
ce is needed to
gain a beautiful
strength of line
of money back if

LY!
OUT
NGERS

the drug store
of an ounce
ill cost very
remove every
one's feet.
new ether
tly upon a
ould relieve
and soon the
ill, dries up
one's feet of
by a Cincin-
while free-
n a moment
the corn with-
irritating the
in.
infection or
at his corns,
make him

WITH'S
Tonic

Malaria, Chills
General

ared especially
S & FEVER,
any case, and
Fever will not
er better than
or sickens. 25c

placed anywhere,
attracts and kills
illflies, Neat, clean
ment, cheap. Last all
reason. Made of
metal, can't rust or
very will not soil or
injure anything.
exceedingly effective.
Sold by dealers, or
sent by express pre-
paid for \$1.

Brooklyn, N.Y.

FOR THE
LIVER.

luggish liver,
ce, take that
y, Plantation
and Liver
andable tonic
ver. It con-
ther injurious
estable com-
of Plantation
and Liver Reg-
watch your
igorates your
on your your
ral tonic to
m. For sale
t from Van
o., Memphis,

ADVERTISERS
PUBLICATION

Sunday School Column

BY T. A. J. BEASLEY

There is no perpetual motion. No machinery will run long without steam and oil. Some people seem to think that a Sunday School or a B. Y. P. U. will run by just giving it a start, and then "let her go." It won't do it. You have got to keep at it, and then keep on keeping at it, and then keep at it some more.

The encampment at Blue Mountain this year, July 15-22, Drs. L. R. Scarborough and W. J. McGlothlin are to be there all the week. Special work will be done in mission study, woman's work, personal work, B. Y. P. U. and Sunday School work. There will be a children's play hour conducted daily by Mrs. R. H. Furr.

The encampment at Hattiesburg will be July 22-29. A most excellent program has been arranged for this meeting also. The thing for you to do is to begin right now to get ready to attend one of these meetings.

Brother W. E. Holcomb recently taught a large class in the Pontotoc Baptist church. The enrollment was about eighty.

Kila Sunday School has recently been graded and a teacher training class organized. Dr. Landrum is the efficient superintendent.

Arkabutla Sunday School, Homer Metcalf, superintendent, was recently graded, teacher training class organized, and they voted to make rooms in the church for more efficient work.

Kosciusko Sunday School recently had a B. Y. P. U. and Sunday School training school. W. A. Roper, the pastor, has four training classes. Good!

Mrs. Will H. Woods, Pontotoc, and Miss Mildred Rogers, Collins, received post-graduate diplomas in April. Why not Mississippi lead all the other states in the number of post-graduates? Every Baptist pastor in the State ought to be a post-graduate. The excuse, "lack of time," isn't worth anything. Just say, "Want of energy," or "afflicted with preacher-laziness," and you will hit the mark.

Twenty-one diplomas, six red seals, two blue seals, and two post-graduate diplomas were delivered in Mississippi during April.

You can tell the difference between the trained teacher and the makeshift as soon as he goes to the class. The real teacher looks first at the class, and the novice looks first at the lesson. The novice looks upon the lesson as a lot of chunks, and proceeds to throw them at his pupils, while the real teacher looks upon it as a link in a great chain and looks into the pupil's mind to find another link to which he may fasten the present one. So says Dr. Fell, and I think he is right.

Real teaching is to cause one to know. One has a truth in his mind. The pupil has it not. When he puts that truth into that pupil's mind so that it becomes a part of him, then he has really taught. The most of our so-called teaching is just an ef-

fort to find out what the pupil already knows.

When a real preacher-teacher gets into the pulpit, you are all ears; when a cavorter-rambler gets into the pulpit, you either get nervous, or go to sleep. It's just the difference in the one who can teach and the one who cannot. It is the same in a Sunday School class. Sometime ago a new pastor slipped into a men's class in the Sunday School in order to get acquainted and to see how they worked. The teacher and class were so interested that they never saw the pastor at all, and he slipped out feeling good. He knew there was a real teacher before that class.

There are three primary essentials for the one who would really teach: First, study; second, study; third, study. When I say study, I do not mean to dream, but I mean to think. Thinking may give you a bad headache at first, if you are not used to it; but keep on—your head is aching because there is an "empty void the world can never fill."

For Weakness and Loss of Appetite

The Old Standard general strengthening tonic, GROVE'S TASTELESS CHILL TONIC, drives out Malaria and builds up the system. A true tonic and sure Appetizer. For adults and children. 50c. Adv.

B. Y. P. U. OF A. CONVENTION.

The keyword for the great International B. Y. P. U. Convention, which is to be held in Detroit, Michigan, July 5-8, 1917, is ONE MASTER, ONE MESSAGE, ONE MISSION.

The Convention will open Thursday, July 5th, at the Woodward Avenue Baptist Church, under the leadership of President H. B. Osgood of Illinois. There will be conducted each morning of the Convention, an "Open Parliament" on the various Standards of Excellence. Dr. W. J. McGlothlin, Professor of Church History in the Southern Baptist Theological Seminary, will discuss on each morning of the Convention, the general theme, "Young People and Denominational Enterprises."—Educational, Social Service, Missions. The Quiet Half Hour of the Convention will be under the leadership of Dr. A. F. Purkiss of New York. Thursday and Friday afternoons will be given over to conferences on Methods, Missions and Philanthropic Work in the Local B. Y. P. U., Juniors, City Organization, Associational Organization, The Minister and his Local B. Y. P. U., Field Secretaries and State Directors. These conferences will be conducted by experts from various sections of the United States and Canada.

The evening addresses of the Convention will be based upon the Keyword. The list of speakers includes Doctors F. H. Adams of Indiana, Guy C. Lamson of Pennsylvania, David Bovington of Ohio, C. W. Gilkey of Illinois, George D. Knight of California and E. M. Poteat of South Carolina.

The Convention sermon will be preached by Dr. W. B. Riley of Min-

nesota, followed by life decision conferences on the various forms of Christian service.

On Sunday evening, the young people, under the leadership of General Secretary James A. White, will give expression to Convention impressions. Following this, Chancellor A. L. McCrimmon of Canada will deliver the closing address on "Conquest Through Sacrifice."

Registration fee for the Convention, \$1.00.

For further information write to B. Y. P. U. of A. headquarters, 125 North Wabash Ave., Chicago, Ill.

SUNDAY SCHOOL AND B. Y. P. U. DEPARTMENT.

On Friday night, June the 8th, the church at Pascagoula organized a B. Y. P. U. with about twenty-five members in the organization. The young people start off with great enthusiasm, and in charge of splendid officers, which goes far towards guaranteeing success.

THE LINE OF LEAST RESISTANCE IN CHURCH DEVELOPMENT.

Church people are slow to realize the value of advertising in developing church interests, notwithstanding the close similarity between advertising and missionary work or gospel preaching. The Seventy were sent out to advertise the gospel. The apostles were trained to advertise the gospel. The preachers of today are advertisers of the gospel, but the most economical and effective method of advertising the gospel and building church work is through the standard religious literature, representing each denomination.

If a close census were made it would be found that probably nine-tenths of the support given to all the various church causes comes from readers of the church papers, yet the majority of church members are not readers of church papers. Their lack of efficiency as church people is not due to lack of means, so much as it is due to lack of information. They are not educated on what the church is doing and they cannot be educated unless they receive the church papers.

If the circulation of church literature could be doubled, the efficiency of the church membership would be enormously increased. This little article is to suggest a slogan for a campaign which would accomplish wonders for all church causes, which would increase the efficiency of the individual member, and raise the average efficiency immensely. That slogan is, "A Church Paper in Every Church Home."

Every pastor should eagerly seek to accomplish this in his congregation. Every church member who is a reader of the church paper and blessed by having such literature in his home, should become a missionary for the extension of the circulation of such literature in the homes of others, for if church literature is doubled in circulation, you can expect a tremendous increase in contributions to foreign missions, home missions, and all the other church causes.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

STOP! CALOMEL IS QUICKSILVER

It's mercury! Attacks the bones, salivates and makes you sick.

There's no reason why a person should take sickening, salivating calomel when 50 cents buys a large bottle of Dodson's Liver Tone—a perfect substitute for calomel.

It is a pleasant, vegetable liquid which will start your liver just as surely as calomel, but it doesn't make you sick and cannot salivate.

Children and grown folks can take Dodson's Liver Tone, because it is perfectly harmless.

Calomel is a dangerous drug. It is mercury and attacks your bones. Take a dose of nasty calomel today and you will feel weak, sick and nauseated tomorrow. Don't lose a day's work. Take a spoonful of Dodson's Liver Tone instead and you will wake up feeling great. No more biliousness, constipation, sluggishness, headache, coated tongue or sour stomach. Your druggist says if you don't find Dodson's Liver Tone acts better than horrible calomel, your money is waiting for you.

ECZEMA

IS CURABLE. Write me today and I will send you a free trial of my mild, soothing, guaranteed treatment that will prove it. Stops the itching and heals permanently. Dr. Cannaday, 1225 Park Square, Sedalia, Missouri.

READY SOON

Two Timely Baptist Books

PARABLE AND PRECEPT

By J. B. GAMBRELL, D. D.

\$1.00 Postpaid

Edited by E. C. Routh, of the Baptist Standard. 12mo; cloth.

Dr. Gambrell is so well known that for the past years his striking editorials and articles have been eagerly looked for and read in the pages of the Baptist Standard and other journals. Dr. Gambrell has an original mind and a distinctive method of ventilating his opinions. Some of his best efforts are here brought together in which he tenders to his brethren sagacious counsel on matters relating to personal life and character as well as on those which relate to Baptist doctrine and polity.

The Present Day Sunday School

By P. E. BURROUGHS, D. D.

12mo, cloth, \$1.00 postpaid

Studies in its organization and management.

This is a comprehensive review of the whole question of modern graded Sunday School organization. A detailed study of special tasks and separate departments which, while making for higher efficiency and larger results, do not threaten the unity or integrity of the school as a whole.

READY SOON

The Baptist Record Book Room

JACKSON, MISS.

Simple Remedy for Skin Troubles

Tetterine Salve kills all parasitic germs which affect the skin. It is absolutely harmless and soothing. Eczema, Ringworm, Tetter, Itch and other skin troubles are permanently ended by applying Tetterine, a soothing salve. 50c a box. Sold by druggists or by mail from

Our Advertising Department is in charge of
JACOBS & CO., CLINTON, S. C.
Soliciting Offices
New York, 118 E. Twenty-eighth St.
—E. L. Gould.
St. Louis, 4123 Westminster Ave.—
W. H. Valentine.
Atlanta, Forsyth Building — W. F. Hightower.
Chicago, 1548 Tribune Building—J. H. Rigour.
Asheville, N. C., 421 Biltmore Ave.—
G. H. Ligon.

BLUE MOUNTAIN BREEZES.

Our Commencement address was delivered by Hon. Julius E. Berry, State's Attorney, of Booneville, Miss. Dr. J. B. Searcy, Dr. B. G. Lowrey and others said that they had never heard a finer commencement address. I agreed with them. Mr. Berry is one of many of my Mississippi College graduates of whom I am proud. He is a member of the class of 1902. After graduating from college he spent one year in the University of Chicago. Then, after teaching as assistant in English in Mississippi College for a year, he secured a teaching fellowship in Vanderbilt and spent three years there, where he completed the work for the degree of Doctor of Philosophy. He then returned to Mississippi, replenished his finances by working for an insurance company, graduated in law from Millsaps College and went back to Booneville, his old home, to enter the practice. Two years since he was elected to the office of District Attorney, in which office he is making a brilliant record.

Mr. Berry married Miss Anneteele Shinault, a grand-daughter to Rev. L. R. Burrell. He is a prominent Baptist, an all-around good citizen and probably the best educated young lawyer in the State. He is kin to my kin, but no kin to me; I only wish he were!

Since Mr. Berry's address here I have heard it freely predicted that he would be Congressman, U. S. Senator, etc. Let the people take note when they hear the name of J. E. Berry.

Blue Mountain graduating class this year was as follows: Odelle Ashby, Blue Mountain, Miss., Expression; Dudley Banks, Prentiss, Miss., Bachelor of Music; Pearl Bowe, Plum Point, Miss., Art; Berta Chadwick, Walnut Grove, Miss., B. A.; Jessie May Christman, Lyon, Miss., Expression; Florence DeGarmo, Blue Mountain, Miss., B. A.; Sara Morris Earle, Falmouth, Ky., B. A.; Sara Graham, Blue Mountain, Miss., Expression; Sara Lowrey, Blue Mountain, Miss., B. L. and Expression; Edith Lowrey, Marks, Miss., B. L.; Lynn Lowrey, Blue Mountain, Miss., Expression; Pearl McCoy, Poplarville, Miss., Bachelor of Expression; Ethel Moody, Hohenlinden, Miss., B. A.; Virginia Robinson, Louisville, Miss., Normal; Sallie Lou Rogers, Blue Mountain, Miss., Normal; Annie Lee Spencer, Bellefontaine, Miss., B. A.; Jessie Tindie, Blue Mountain, Miss., Expression; Sara Underwood, Terry, Miss., B. L.; Bess Walton, Clarksdale, Miss., Expression; Edith Winborn, Blue Mountain, Miss., B. A. and Expression; Mary Ruth Whittle, Blue Mountain, Miss., B. A.

The Blue Mountain State Summer Normal opened June 5th. At the the

close of the 4th day 218 matriculation fees had been collected and others are coming in daily. The enrollment is larger than at this stage of last summer's normal and last summer we passed the 300 mark before the normal closed.

We are looking forward with much pleasure to this summer's encampment, which is to open July 15th and close July 22nd. With Dr. McGlothlin on the platform every morning and Dr. Scarborough every night we can hardly fail to have a great encampment. Then with Mr. and Mrs. Reynolds in charge of the music and the list of expert teachers we have secured in the various lines in the class rooms, those who attend ought surely to go away filled with information and inspiration.

Cordially,
W. T. LOWREY.

SHORT TALKS ON THRIFT.

By G. T. Howerton, Mississippi A. & M. College.

No. 28.—Thrift and Corn Bread.

Nature is very kind to her children. Near their doors she grows their best food. Life is the adaptation of organism to environment. This adaptation must not be too hard, but just stiff enough to create activity and preserve health, energy and longevity. The Garden of Eden had in it plenty of fruit adapted to the needs of man. In like manner this Earth is made to bring forth for its inhabitants that food which is best suited to the needs of their immediate environments. Peas, beans, peanuts, pecans, fruits, figs, berries, grapes, oranges, satsumas, grapefruits—all these abound in these Southern States, and they make us a healthful, happy food. Indian Corn is a tropical, or sub-tropical plant, and as such finds its home in our midst. This means that we should eat it. It is adapted to our needs. Its 5 per cent fat is just such FAT as we Southern people need. Its 10 per cent protein is just such nitrogenous compound as is adapted to a Southern environment. Its food content was one of the factors in the health and strength, agility and virility of the American Indian. Our Southern fore-fathers lived long and happily with ash-cake for bread, and our mothers made a hoe-cake which, eaten with milk and butter made many a lad grow strong and keep well. Such bread is far better than the "white flour" with which Northern mills have invaded our country, and captured most of our cooks. I agree fully with the Commercial Appeal when that paper suggests it would be well for us to have a law "prohibiting the importation of white flour into this State." In your plan for economy, and for rearing better children please send for FARMERS' BULLETIN 565 of U. S. Department of Agriculture and learn to make CORN BREAD, and learn to eat it, and teach your children to eat it. Corn bread, butter, milk, eggs, fruits, and vegetables spell health, economy, THRIFT.

LA.-MISS.-TENN.

I have just had a visit to Brazil, Tenn., where Pastor J. A. Bell, known and loved by so many in Mississippi, presides over the church of my boyhood. The occasion of this

visit was the marriage of Pastor Bell's daughter, Josie Myrtle, to my half-brother, W. B. Strong. Miss Josie is one of the loveliest Christian characters I ever knew. The wedding was in the church, which was beautifully decorated and filled with a multitude of friends of both families.

Pastor Bell has been pastor here about 12 years and has done a noble good work. He is loved and honored by the entire community. His influence is wide and good.

Many a pastor has not the large opportunity for shaping the ideals and giving the inspiration which will influence the third and fourth generation for good, which Bro. Bell has.

In my judgment there is no more enviable denominational position than that held by such noble men as Bro. Bell, as pastor of four country churches with 600 members.

M. E. DODD.

It may be the Editor is beside himself, but if he is, like Paul it is unto the Lord; but the last few months especially he is trying to invest in every good word or work that the Lord opens to him. Instead of looking for excuses for not giving or evading appeals for help, God's stewards ought to welcome them all and in the light of God's Word and under the leadership of the Holy Spirit decide upon their knees what God would have them do about investing in them. Some appeals ought to be turned down because not of God; but no appeal or opportunity to invest for God and eternity ought to be turned down by any of God's stewards unless He so directs.—News and Truths.

"A man dat's workin' hard tryin' to reform hisself," said Uncle Eben, "don't seem to git nigh so much encouragement an' applause as de man dat gits up on a platform an' scolds folks in general."—Washington Star.

SARSAPARILLA— PEPSIN, NUX AND IRON

The combination of Hood's Sarsaparilla and Peptiron Pills is one of the happiest because one of the most effective and economical ever made in medical treatment. These two medicines, one taken before eating and the other after, work together, each supplementing the other. They give a four-fold result in blood-cleansing and nerve-building, and form the finest course of medicine. Get them of your druggist today.

B. J. LEONARD Dentist

Special Attention Given to Children's Teeth and the Treatment of Gum Troubles
Rooms 306-307-308 Seutter Bldg.
JACKSON, MISS.

RUB-MY-TISM

Will cure your Rheumatism Neuralgia, Headaches, Cramps, Colic, Sprains, Bruises, Cuts and Burns, Old Sores, Stings of Insects Etc. Antiseptic Anodyne, used internally and externally. Price 25c.

"MULLER-WALLER SUMMER SCHOOL OF LIP-READING."

A Summer School of Lip-Reading for Deaf and Hard-of-Hearing Adults or Children will be held in Sewanee, Monticello, and Hersheba, Tenn., during July and August, if a sufficient number of persons enroll before the opening, July 1st. For particulars, address Miss A. Baugh's Private School for the Deaf, Moccasin, Ga.

Skin Diseases

such as Eczema, Ringworm, Tetter, Itch, Acne, etc., are caused by parasites. To properly treat these diseases, you must kill the parasites. Tetterine is extensively prescribed by the best physicians because it kills these parasitic germs, thereby putting an end to skin troubles. It is a fragrant salve and is absolutely harmless. Ask your druggist for it. 50c a box. By mail from

SHUPTRINE COMPANY, Savannah, Ga.

CHURCH BELLS SCHOOL

Ask for Catalogue and Special Donation Plan No. 34
ESTABLISHED 1888
THE C. S. BELL CO., HILLSBORO, OHIO

The WEEKLY BULLETIN BAPTIST SUNDAY SCHOOL BOARD Nashville, Tennessee

Do Not Necessitate the Most
Fertile Field in your
Sunday School.

HAVE YOU READ

"THE HOME DEPARTMENT OF THE SUNDAY SCHOOL"

By Lillian S. Forbes.

Price, 35c postpaid

The very best book on this subject. The work is not difficult at all after reading this book. The author shows the "infinite possibilities" that are enfolded in the Home Department—"infinite because the Word of God is living and active." It abounds with thrilling incidents which make the book quite readable.

Send for sample of our Home Department Supplies.

SUBSCRIBE FOR

HOME AND FOREIGN FIELDS.

The official missionary organ of the Southern Baptist Convention. Published monthly. Live illustrations. The magazine is adaptable to every one in the home. Contains the very choicest articles and missionary information. Price, 50c per year.

BAPTIST SUNDAY SCHOOL BOARD

161 Eighth Avenue, North

Nashville, Tennessee

Sunday School Lesson Notes

BY M. O. PATTERSON, D. D.

THE PURPOSE OF JOHN'S GOSPEL.

John 21:15-25.

Review Lesson for June 24.

Golden Text.—"These are written, that ye may believe that Jesus is the Christ, the Son of God, and that believing ye may have life in His Name." (John 20:31.)

Connecting Link.—The present lesson closes our six months' study of the Gospel of John dealing with some things He did, some things He taught, some impressions He made upon others. The Golden Text forms the connecting link logically of all the lessons. The record of the things studied was made by John to the end that men might believe that Jesus is the Messiah, the Son of God. The quarter's review covers the last six months of the earthly ministry of Jesus.

An interesting review is extremely difficult. Each teacher will likely lay out his or her own way as best adopted to the class taught. The present view, which is intended only to be suggestive for class reviews, will deal mainly with the testimony of each lesson to the Messiahship of Jesus and the interpretation of that testimony in relation to human experience.

Lesson I.—A man born blind was healed in Jerusalem by Jesus. Already Jesus had pointedly urged that His works attested His claims to be the Messiah. The healed man with spiritual intuition, presents to the nonplused Pharisees an unanswerable apologetic, saying, "If this man were not from God He could not do these works." Jesus reveals Himself to the man as the Son of God. The man healed of physical blindness, believes that Jesus is the Christ, the Son of God, and has life through His Name, dispelling spiritual blindness.

Lesson II.—The incident is the raising of Lazarus at Bethany, near Jerusalem. Aside from His resurrection, the raising of Lazarus is the greatest miracle Jesus ever performed. He revealed to Martha that He is the resurrection and the life. As a result of this miracle many believed on Him as the Messiah.

Lesson III.—This lesson presents Jesus in Jerusalem teaching the people. He offers Himself as the true Shepherd in contradistinction to hireling shepherds who have no more than a selfish interest in the flock of God. He is not only the true Shepherd, but He is the only Door by which men enter the kingdom of God. In Him the flock find satisfaction, protection and all spiritual nourishment.

Lesson IV.—Mary of Bethany anoints Jesus with costly spikenary; Judas criticizes the act. Jesus' defence of the act of Mary reveals Him as the true object of human worship and the supreme object of human love. We discover also in this act and Jesus' defence of it that principle which gives essential value to all worship and service—love.

Lesson V.—This lesson portrays the triumphal entry of Jesus into Jerusalem on Sunday before His crucifixion. Jesus presents Himself as

Israel's King. Heretofore He has steadfastly refused to encourage the king idea, but now voluntarily He presents Himself as such and allows Himself to be proclaimed the King of Israel. Certain Greeks wished to see Him. This event brings the disclosure of His death on the cross in order that all humanity might participate in Him.

Lesson VI.—The scene is an upper room at Jerusalem on the night of the betrayal. Jesus girds Himself with a towel and washes the disciples' feet. The picture is that of the serving Lord. Though He is the Son of God, no service of love is too lowly for Him to perform. The disciples feel that greatness lies in prominent positions in His kingdom; so they contend for places. In the kingdom which Jesus will establish the greatness of men will lie in the unselfish service they render.

Lesson VII.—In this lesson we have the allegory of the vine and the branches. Under the figure of the vine Jesus represents Himself as the source of life for His disciples. This reflection of Himself is both exclusive and inclusive. It excludes everything as a source of spiritual life except one, that is, Himself. It includes everything needed for life, that is, Himself. His disciples then, as the branches, are wholly dependent upon Him for life. They must abide in Him continuously as a condition of constant communication of His life to them.

Lesson VIII.—In this, the quarter's temperance lesson, there is brought before us by the prophet Isaiah the picture of a nation wrecked and ruined. One of the worms that has eaten into the vitals of Israel is drunkenness. Israel is a nation of drunkards. Their doom is therefore sealed. Judas has likewise become rotten with the filth of her drunkenness. Her doom is also sealed.

Lesson IX.—This lesson brings before us the person and work of the Holy Spirit. His coming is related to the going of Jesus. The coming one will be sent by the going One. His work with the unbelieving world will be to convince or convict them of the Messiah-Sonship of Jesus Christ. The great sin is not to believe on this Messiah-Son of God. The Holy Spirit is to convict of that sin. The unbelieving world is to be convinced that Jesus was the holy and righteous One. The Spirit is to do that. The world is also to be convinced of coming judgment through the Son. The Spirit will do that.

Lesson X.—This lesson brings before us the Messiah-Son of God weighed down under the world's sin. It presents Him wounded in the house of His friends, betrayed by Judas, denied by Peter. The lesson, interpreted in relation to human experience, presents the possibility in every age of some professed followers of Jesus Christ betraying Him and the possibility of His real disciples denying Him.

Lesson XI.—The crucifixion is the supreme expression of human hate

MISSISSIPPI COLLEGE

One of the oldest and best equipped colleges in the State.

A strong faculty; best moral surroundings; health conditions ideal. Clinton is first in contest for cleanest towns in Mississippi in her class.

Self-Help Club for 150 poor boys; dormitory on co-operative plan.

Best location for college in State.

Next Term Opens September 13th, 1916

J. W. PROVIN, Ph. D., LL. D., Pres., Clinton, Hinds County Mississippi

Mississippi Woman's College

Hattiesburg, Mississippi

Next session will open September 19th. Room fees are coming in now. Send \$10.00 and secure a room in either Boarding or Industrial Dormitory. Board and literary tuition in Boarding Dormitory, about \$214.00. In Industrial Home, about \$155.00. Fifteen worthy girls can secure loans of \$100.00 from Loan Fund. Write for particulars. Standard Literary courses. Special advantages in Voice, Piano, Violin, Expression, Art and Home Science. Not a single case of serious illness among the 306 students. Write for beautiful catalogue to

J. L. JOHNSON, President.

CLAUDE BENNETT, Vice-President.

for the Messiah-Son of God. The crucifixion is the supreme expression of God's hatred of sin. The crucifixion is the supreme expression of God's love for a lost race. The Messiah-Son of God is presented as a propitiation for sin and finishing the plan of redemption for lost men. In order to the salvation of men not only is Jesus to be accepted as God's Son, but He is to be accepted as God's Son smitten of God for the redemption of men.

Lesson XII.—The last lesson in our study of the book of John brings before us the Messiah-Son of God, risen miraculously from the dead, victorious over death, hell, and the grave. All His pretensions and claims to Sonship and Messiahship stand vindicated in His resurrection. There is no longer room for doubt. His deity stands out in His resurrection; His death as an atonement for sin is sealed and endorsed of the Father in His resurrection.

"These are written, that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through His Name."

COMMENCEMENT EXERCISES OF THE SOUTHWESTERN SEMINARY

These exercises, May 23-25, concluded one of the best sessions of the Seminary; and it was one of the best commencement exercises of its history, every phase of it being excellent. Dr. Johnson of the Mississippi Woman's College delivered the address to the graduating class of the Training School; and to say that it was in every way a splendid address is but to express the opinion of all who heard him. It was intensely practical, abounding in highly rhetorical flights and the best of thoughts. President Johnson made a great impression on his hearers. After hearing him the people did not wonder that in five years he has built up our great Woman's College at Hattiesburg. Gratifying remarks were heard on every hand.

There have been fifty-three Mississippians enrolled this year in the Seminary and the Training School. Five of these graduated at this commencement, as follows: Miss Ora Hicks and Mrs. C. L. Sansing with the degree of Bachelor of Missionary Training, Bro. H. W. Shirley with the degree of Graduate in Theology, Bro. J. J. Franklin with the degree of Bachelor of Theology, Bro. John F. Measles with the degree of Master of Theology.

Just now the first session of the summer school is in progress with an enrollment of more than a hundred. We are looking forward to a great session next year and hoping to see some new students from Mississippi.

C. L. SANSING.

Cor. Sec. of Mississippi Club.

HATTIESBURG.

We have just closed a good meeting at the Fifth Avenue Church, Hattiesburg.

Bro. E. S. P'Poole did the preaching and did it well. This was his second meeting with this church, and his third in Hattiesburg, his home time. He is a most acceptable evangelist. He will do an immense amount of good in any church where his services may be had. At all times he is safe, sound and sane. He believes in the winning of men by preaching a winning gospel. He has wonderful success in preaching to children, so simple and direct is his message.

As a result of the meeting, there were 17 initiated into church fellowship by baptism.

Yours cordially,

J. M. McMILLIN,

Pastor Fifth Avenue Baptist Church.

The Northern Convention has designated June 27 as memorial day for Dr. Henry L. Morehouse. His life was a wonderful blessing to the world. The facts can be obtained from Secretary C. L. White, 23 E. Twenty-sixth Street, New York City.

A VISIT TO FORT WORTH.

Dr. Scarbrough very kindly invited me to make the address at the commencement of the Training School of the Southwestern Baptist Theological Seminary. This involved leaving Hattiesburg on Tuesday morning after the convention, reaching Fort Worth Wednesday morning and getting back Friday morning. Our own commencement began Thursday night and so this hurried trip.

The Seminary is one of the amazing things in an amazing state. We expect great things from Texas, but the story of the birth, growth and development of the Seminary is wonderful in the extreme. This is its eighth year in Fort Worth and its assets exceed its liabilities by \$900,000. Its two splendid buildings, one the administration building, the other the Woman's Training School, stand in a magnificent campus of 30 acres on the crest of Seminary Hill. The electric cars come out four miles from the city and the Seminary has built its own line of about a mile and a half, filling up the gap. In the stately administration building the work of the Seminary is carried on. In the new training school building the work for women will be given. This building, costing \$85,000, is all that could be asked for in beauty, elegance and convenience. A place has been left between the two buildings for a new administration building to cost \$350,000. When this is built the class rooms in the present administration building will be cut up into living rooms.

The students the past session have numbered about 350, of whom 50 are Mississippians. The curriculum embraces a standard seminary course. The faculty is a cultured, consecrated enthusiastic body of men. Dr. Scarbrough is one of those wonderful men that God raises up for a wonderful work. Had he gone into politics he would undoubtedly be now in the United States Senate; had he entered the practice of law his income would be a hundred thousand. But he listened to God's call and he is a fisher of men. His intensely evangelical spirit dominates the whole seminary. God be thanked for great men who give Him great lives.

The Mississippi students there are second in number only to the Texas students. Mississippi College has more students there than any other school not excepting Baylor University. Prof. Reynolds and wife, so favorably known in Mississippi, are making a great success of the music school.

I am proud of our great S. W. B. Theological Seminary. God has stamped his approval upon its work.

J. L. JOHNSON.

FROM RICHTON.

We settled here as pastor of the Richton Baptist Church seven months ago. We were greeted with a full pantry and other marks of special thoughtfulness that made our beginning pleasant. We have been handicapped by sickness and some other things, but we are happy in our work and the Lord is giving signs of approval. To make up some time that

we lost while sick, we preached every night one week, and as a result we baptized eleven today. Besides these we received four by letter, three were restored, making a total of eighteen in all. Before this, from time to time we have received thirteen since we took up the work, making a total of thirty-one in all.

The church had eight representatives at the convention in New Orleans, among whom was the pastor and wife whose expenses were paid by the church and the W. M. S. respectively. For several reasons we are hopeful that the church may do the best work this year in her history. If there ever was a time when preachers and other Christian workers should do their best in every line that time is now.

May God grant this to all the churches of this state and to all the churches of the kingdom. With all good wishes for all, we are

Very truly,

J. B. POLK.

BOWMAR AVE., VICKSBURG.

Our meeting is under headway conducted by J. W. Hickerson. Large congregations gather every service. We have had 24 additions up to last evening.

The interest has been fine from the first service. Six came to the altar and united with the church at the first service. We are having a fight to be sure, and yet God is working wonderfully in our midst.

Bro. Hickerson is at his best, the Gospel is being sounded out in clear and powerful notes.

Brethren pray for us. There is lots to be done yet. Large crowds of negroes congregate on the streets and listen eagerly. Our house is not large enough for the whites at times. This is the beginning of my third year as pastor. I believe we will in a very short time have a stronghold for Jesus in this city.

Pray for the power to be upon us.

Very truly yours,

J. M. METTS.

Dear Record:

We closed an excellent meeting at Pickens a few days ago. Bro. H. M. King was with us for nine days and did some excellent preaching for us. His stay was a great delight to our people. The result of the meeting was five additions to the church, three for baptism. Our Pickens folks are rejoicing very much over the new addition to their church. Five Sunday School rooms have lately been added, and the auditorium completely overhauled. We have now one of the prettiest and most complete church buildings in the State. The church folks are fully equal to the building, too.

Fraternally,

E. T. MOBBERLY.

Dr. A. W. Bealer, of Georgia, suggested that it might be possible that the Southern Baptist Convention was invited to Hot Springs through mercenary motives, but the clerk of the First Church repudiates the suggestion. The Baptists are anxious to have the Convention meet with them.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

OUR SPECIAL BIBLE OFFER

By special arrangements we are able to offer the following Bible Bargains—Please order promptly by number

These beautiful Bagster and Cambridge Bibles are all bound in the new

Open Flat
“UNBREAKABLE BACK”
Patent Binding

Guaranteed not to break in the back when open



Scholars' Bible—
containing Questions and Answers, Ideal Aids, 32 full-page illustrations, etc.
Clear Nonpareil type, self-pronouncing.
Size of page, 7 x 4 3/4.
Bound in French Seal, over-lapping covers and red under gold edges.

No. 150—Price \$2.00

Pocket Bible—
Ruby type.

Size of page 5 1/2 x 3 1/2.
Bound in French Seal over-lapping covers, red under gold edge.

No. 100—Price \$1.35



Bagster Black-Face Minion 16mo.

Self-Pronouncing

INDIA PAPER EDITION

A wonderfully large clear type in a small compass. The largest minion type yet produced. Size of page, 7 1/2 x 5 1/2. Only 7/8 inch thick.

No. 398. Genuine Engadine Levant, divinity circuit, red under gold edge. Beautifully Gold-Tooled Back. Silk Sewed. Silk Headband and Register. Price \$5.00

Bagster Long Primer 8vo.

Self-Pronouncing

INDIA PAPER EDITION

A most beautiful page and very easy to read, a feature most desirable for Bible readers. Size of page, 8 1/2 x 5 1/2. Only 7/8 inch thick.

No. 498. Genuine Engadine Levant, divinity circuit, red under gold edge. Beautifully Gold-Tooled Back. Silk Sewed. Silk Headband and Register. Price

OUR SPECIAL VALUE BIBLE

Large print. Illustrations in color and sepia. KERATOL overlapping edge, red and gold edges, helps, etc.

No. 250 Price \$3.00



Specimen of Type

words of my roaring
O my God, I cry in the
but thou hearest not; a
night season, and am not
But thou art holy
inhabitant the praises of

NOTE—If desired with the patent thumb index, add 50 Cents.

TESTAMENTS

No. 25 Ruby 48mo. Size of page 3 1/2 x 2 1/2. 1/2 inch thick. Weight 6 ounces. Bound in Keratol Limp. Gilt Edge. Price 35c

No. 75 Bagster Pica Square 16mo. Large type for Old People. Size of page 7 1/2 x 5 1/2. Bound in Black Cloth Boards. Price 90c

ORDER COUPON

On receipt of this coupon with price quoted above we will promptly send Bible as ordered

Please send me Bible—

Name

Address

THE BAPTIST RECORD

JACKSON, MISS.

NEWS IN THE CIRCLE

MARTIN BALL

Rev. O. P. Bishop, of Joplin, Mo., has been called to the pastorate of the Bales Avenue Church, Kansas City. He accepts and will take charge at an early date.

The Northern Baptists have decided to give to the Canadian Baptists \$500 per month to help support their missionaries. The war has depleted the ranks of the givers.

Rev. J. H. Taylor, an old Mississippian, has accepted work at Brady, Texas, and moved from Greenville, Texas, to that field. He is a success wherever you put him.

We are anxiously awaiting the appearance of Evangelist T. T. Martin's book, the title of which is "The New Testament Church." It is announced that the book will be ready by July 1.

Dr. H. C. Risner, of Knoxville, Tenn., has recently conducted an evangelistic campaign in St. Petersburg, Fla. Seven churches were co-operating. There had been 400 converts when last heard from.

Two Mississippians will appear on the program of the Kentucky Baptist Assembly, Dr. J. L. Vipperman of Columbus and Arthur Flake of Baldwin. Each of them knows well his part.

The Kentucky State Mission Board accepts the apportionment made at the Convention—\$37,500 Home Missions and \$55,000 Foreign Missions, and guarantees the payment of these amounts.

Is there any Bible restriction upon women speaking in "mixed assemblies"? Does not Paul speak of the church, or churches? Does a church include an Association or Convention? Are the two the same?

Prof. L. P. Leavell, of Oxford, Miss., one of the Field Secretaries of the Sunday School Board at Nashville, Tenn., is one of the lecturers of the B. Y. P. U. A. Convention, which meets at Detroit, Mich., July 5-8.

The church at Harrodsburg, Ky., sent the pastor to the Convention at New Orleans, and in his absence added \$300 to his salary. When he returned and was notified of this fact he was doubly proud of his church.

The enrollment at the Southwestern Theological Seminary at Ft. Worth, Texas, this year, was 337. A number of these students are from Mississippi. The income from endowment is not sufficient to meet the current expenses. We should aid in this matter.

Rev. W. J. Puckett says in Western Recorder: "Dr. Geo. W. Truett is the heart of the Southern Baptist Convention, and no one envies him this enviable position." Why not say he possesses the heart of the Convention—somehow it strikes us that he is not the heart.

The Lincoln Chautauqua is entertaining the citizens of Clarkdale for

a few days. The entertainment is high class. There seems to be no disposition to usurp the Lord's day. One wishes the chorus and quartette singing would select helpful, uplifting songs, instead of simple ditties so ably rendered.

It is stated that the address of Dr. W. F. Yarborough at the close of Louisville Seminary, on the topic "The Vital Principle in Missions", was masterly and practical. He went into the deep things of scriptural truth on which we must build our mission work.

The Baptist Standard presents a splendid Associational Number this week. The pictures of many of the Moderators and prominent workers are given, together with "Baptist Beliefs" taken from the New Hampshire Declaration. It is all interesting reading.

Dr. J. J. Taylor, of Savannah, Ga., gives an article in the Western Recorder, the subject of which is "Jesus Wounded in the House of His Friends." He comments on the Saturday night experience at New Orleans. We trust every paper will copy the article. Dr. Taylor is right.

The Hot Weather Test makes people better acquainted with their resources of strength and endurance. Many find they need Hood's Sarsaparilla which invigorates the blood, promotes refreshing sleep and overcomes that tired feeling.

Adv.

DEATHS

Obituary notices, whether direct, or in the form of resolutions, of 100 words, and marriage notices of 25 words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

BROTHER H. H. RATCLIFF.

Brother H. H. Ratcliff passed to his reward at his home in Gloster on May 17, 1917, after a brief illness, aged 82 years. He loved children, and the children would flock about him before Sunday School and prayer services to enjoy his delightful presence. "Uncle Holl's" chief earthly joy was his church. It was plainly written all about on his life in bold type, "I am set for the defense of the gospel—and Old Galilee church." He spent his life in and about Gloster, and no one doubted his integrity and sincerity. Nine sons and two daughters, and his wife, their stepmother, and a host of friends feel the pang of his continued absence.

J. L. BOYD, Pastor.

Miss Jewell Little was born December, 1897. Joined the Baptist church at Pleasant Hill June, 1914. Was baptized by Rev. J. C. Buckley, pastor. She was a bright girl and lived a consistent Christian life.

For a week before death came she seemed to realize that the end was near and spoke to her loved ones about death. She leaves a father,

Needs Your Help

Help Somebody Today.

A friend in need is a friend indeed.

We minister to sick and suffering.

We are in debt, and \$5,800 of the amount is due

July 1st. Help us to continue and enlarge this ministry in the name of our Lord.

Send a liberal contribution, and DO IT NOW!

Give this appeal a chance at your conscience.

Send the money in any amount and in any form you choose (marked for building fund) to

Mississippi Baptist Hospital
Jackson, Mississippi

The Southern Baptist Theological Seminary

LOUISVILLE, KENTUCKY

Next session of eight months opens October 3rd. Excellent equipment; able and progressive faculty; wide range of theological study. If help is needed to pay board, write to Mr. B. Pressley Smith, Treasurer of the Students' Fund. For catalogue or other information, write to

E. Y. MULLINS, President.

mother, five brothers, five sisters and many friends to mourn her death. She was buried at Pleasant Hill church in the presence of a large congregation, J. C. Buckley conducting services.

Weep not loved ones, God called Jewell for a purpose. Prepare to meet her in Heaven by trusting in Christ.

J. C. BUCKLEY.

Boils Disappear.

Away back in 1820, a North Carolina physician compounded an ointment for treating boils and other affections of the skin. So successfully did this preparation work that its fame soon spread. Today, it will be found in a vast number of homes. If you suffer from boils, carbuncles, or other skin eruptions, ask your druggist for a 25c box of Gray's Ointment. It is also an effective protection against blood poison resulting from abrasions of the skin, cuts, sores, bruises, burns, etc. If your druggist does not sell Gray's Ointment, send us his name and we will send you a generous FREE sample postpaid. Address W. F. Gray & Co., 809 Gray Bldg., Nashville, Tenn.

Adv.

THREE VITAL QUESTIONS.

Life is made up of personal and altruistic problems deep and weighty. But perhaps the following are the most vital, "How came we here, what are we here for, and where are we going?" The first is enigmatical, the second of vast import and the third quite serious. We are not responsible for our presence in this world: our preference not being consulted as to our coming. All we know of the ordeal is that we are here and that our status is altogether unsatisfactory to ourselves. But that our stay depends largely on human skill and discretion is no longer a question. That there was and is, a Divine purpose, based on wisdom and economy for our coming,

staying and going is conceded by the enlightened and progressive. Those that fail to realize both personal and collective responsibility for most, if not all happenings in life are yet in the shadows of futility. We are in a sense the architects of our own fortunes or misfortunes, and any educational training that fails to stress that as a cardinal feature is lacking in efficiency. That we are our "Brother's keeper" is no less a sacred truth than a common expression. No one is so poor, weak or ignorant, as not to have some influence, and that influence in scope and force, though proportionate to natural capacity depends largely on personal efforts. Good and evil is extant in the world and God is the author of good and the devil is the author of evil, and each has his rewards for service. God gives life and Satan gives death. The privilege is ours to choose. Service to man is service to God. That is the mission and purpose of our life in this world. The seriousness of the problem is, that we are going somewhere. But where? Goings are usually supplemented with stayings. If the staying is to be indefinite or unending, the course and plan of going should be well advised. The great life-race is not a joy-ride without results but should embrace a human, as well as a Divine purpose. A little boy boarded a street car without the necessary fee and was asked by the conductor where he was going; he said he was not going anywhere. He was then asked why he got on the car and he said, "I just wanted to ride." It is to be feared that many people on life's dreary course, just want to ride. It is well to be going somewhere and to know where we are going.

J. M. HUTSON.

Barto, Miss.